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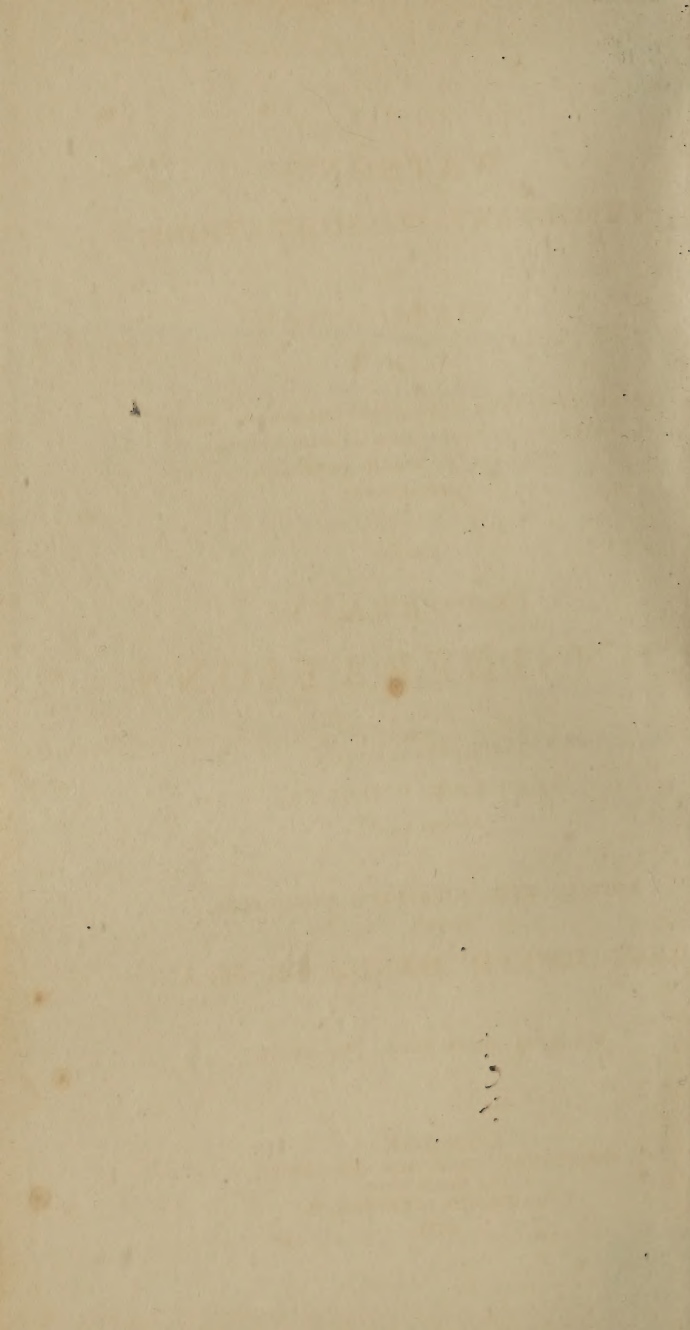
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✓
WATSON'S
"IMPORTANT CONSIDERATIONS,"
OR
A VINDICATION
OF
QUEEN ELIZABETH FROM THE CHARGE OF UNJUST
SEVERITY TOWARDS HER ROMAN CATHOLIC
SUBJECTS, BY ROMAN CATHOLICS
THEMSELVES :
BEING
IMPORTANT
CONSIDERATIONS

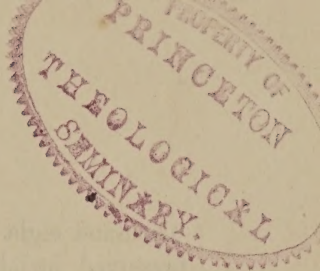
IN THE NAME OF CERTAIN
SECULAR PRIESTS,

Printed in 1601.

EDITED, WITH A PREFACE AND NOTES,
BY THE
REV. JOSEPH MENDHAM, M. A.

Heu quantum inter se bellum. Virg. Aen. VI.

LONDON:
WHITTAKER, TREACHER AND ARNOT,
AVE MARIA LANE;
C. HAMMOND, BIRMINGHAM.
1831.



TO THE

KING'S MAJESTY.

SIRE,

AS the present republication exhibits an illustrious Ancestor of your Majesty, to whom the British nation owes its completed Emancipation from Papal Despotism both temporal and spiritual, vindicated from the calumnies of Romanists by Romanists of less prostrate intellect and conscience themselves—and as your Majesty inherits, not only the throne, but the honoured name likewise, of another Royal Predecessor, William Henry the Third, a Prince, upon whom the Supreme Sovereign conferred the singular privilege of rescuing the nation from the re-imposition by the infatuated James the Second, of the enslaving yoke which she had shaken from her neck and trodden under her feet; and, of founding, in the memorable year of our Lord, One Thousand six hundred and eighty eight, a Constitution, which, to the lamented year of its infraction, One

Thousand eight hundred and twenty nine, had preserved inviolate the Civil and Religious Liberty of Anglican Protestantism, and conveys to the Family of your Majesty its purest and most legitimate title to the Throne, which for so many generations that Family, conscientiously regardful of the sacred obligation of a national oath, has not ceased to support as well as adorn—no apology in dedicating a Work so appropriate as that contained in the following pages to the present Protestant Sovereign of the British Empire, can reasonably be required of

YOUR MAJESTY'S

Faithful and obedient Subject,

THE EDITOR.

August 8, 1831.

P R E F A C E .

SHOULD we suppose the volume of the New Covenant Scriptures, (in which the fate of the Old, for evidence, is included,) to have fallen from a cloud on an island of barbarians, possessing, however, and grammatically understanding, some language, in which language, the contents of the volume should, for the main, be made intelligible; the acquaintance which that volume discovers with the secret nature and operations of the human heart, independently of the proof arising from a trial of the mode therein prescribed for the eviction of its truth, and the successful result of that trial, would be *sufficient* to convince the natural rationality even of the lowest tutored mind, that the volume must, in its origin, be super-human, and on the assumption of the slightest conception of divinity, divine. Rationals, even of this measure, would be capable of receiving the religion described and inculcated in it, and so far justifiable in that reception, as to be inexcusable if they received it not. This, however, is *Internal Evidence*, and therefore not of the kind most exactly suited to the subject under present view, which is a question of fact; although capable of being added to it, and when so added of indispensable moment and value. It may likewise be observed with respect to *External Evidence*, that, in order, it is naturally prior, and is generally so in fact.

Assuming, then, from history the simple fact, that there exists a sufficient chain of legitimate information, quite distinct from *tradition* in its modern sense, since it might be exclusively and yet effectually supplied by adversaries to the result which it establishes, that the volume in question is a genuine production of its ostensible authors, and supposing, that the historic space intervening between the present time and the age of the document were otherwise a perfect blank—a bottomless and unoccupied chasm, save the narrow intellectual line connecting the opposite extreme points—all which is essential would remain to satisfy the inquirer, that Christianity, as professed by the whole body of Protestant Christians, is the genuine religion of Jesus Christ. We have supposed the intervening space unoccupied; but now letting in the whole and the real fact, whatever might be, the additional events known or unknown, by which the space were filled up, they could never annul or materially interfere with the conclusion, which has been previously and adequately established, in perfect independence of them.

Whatever therefore may have been the transactions and vicissitudes, through which the Christian Records with their evidence have travelled into the possession of the present generation of professing Protestants, those Records and that evidence are completely unaffected and undisturbed by them. We may admit without any real sacrifice, that the patrons and agents in our emancipation from the Italian domination and spiritual corruption were, for character, the foulest, and for motive, the most unprincipled or interested, that ever disgraced the human name. The position is untouched, that we have and profess, the religion of the gospel, as it was promulgated by its author and its first

heralds. Our Sovereigns, our Henry, our Edward, our Elizabeth, may have been all that calumny has invented: but if the incidents which they were the instruments of producing have brought, or restored, to us, the intelligence which we possess, *that* intelligence, of whatever quality it may be, (and not the worse for being the better,) is still unaltered, by whatever ministering events, we find ourselves in possession and enjoyment of the benefit.

But although not necessary to the Christian or Protestant cause, it is still a debt of justice to the partakers of our nature, and if we acknowledge them as benefactors it is likewise, or ought to be, a gratification, to vindicate their character when calumniated to the best of our ability, and by all fair exertion to clear away the defilement which the slanderer has deposited upon their memory. But although by no means in want of it, we do not disdain the assistant advantage which the fair or exculpated character of our friends and benefactors may give to the simple evidence of a righteous cause.

With the vindication of Henry VIII. we, as Protestants, have very inferior concern. Our opponents, with whom *he*, as little as ourselves, is a favourite, would gladly impose upon us the necessity and task of his defence. And in one respect—his effectual renunciation of the usurped authority of the papal see and its bishop, *that* which constitutes his main, if not *only*, offence in the eyes of the Romanist—we *do*, and always *will*, defend him. For the rest he is more their client than ours. The pious and single minded Edward needs not the semblance of an apology: his enemies themselves feel a natural shame to appear as such.

After the most holy Mary—*sanctissima femina .Maria* with Sanders, (and it is well she is not confounded in adoration with the blessed Virgin)—a sovereign ascended to the throne of England, of *her* sex and of *our* religion, who lived and ruled long and effectually enough to rouse and sustain the most infuriate assaults which could be put in execution by an enemy, goaded by a sense of lost empire and determined upon recovering it, reckless of the means, however iniquitous, and however barbarous.

But it is not from natural and open enemies alone, from a Sanders of the sixteenth, or a Lingard of the nineteenth century, that the character of the Virgin Queen has suffered violence. She has encountered treatment very different from what was due, from her nominal friends, and the ignorant and lukewarm, the interested and perfidious, the libertinized and apostate, or (to speak most indulgently) the weak and deluded, among professed protestants, have by an affected and insidious candour in either feebly opposing or directly admitting the charges against her, more effectually assisted and promoted the substantial slander than could well have been done by those, whose animosity and defect of credit were notorious.

Now, for the complete vindication of this much injured princess from the main, if not precisely every particular, of her alleged offences, especially her conduct in respect of severity towards her papal subjects, it would be abundantly sufficient to refer any impartial reader to LORD BURLEIGH'S *Execution of Justice* ;*

* This has been reprinted, not only in GIBSON'S *Preservative*, but in the *Harleian Miscellany* likewise. Vol. ii.

to the generally received history of Europe at the time, particularly to the *Life*,* and *Letters*† of Pius V.; and for a modern historian, to SHARON TURNER, who, by travelling even out of the country to the real sources of

* We have three Lives of this Pontiff in three different languages, from each of which Sharon Turner has plentifully gleaned. No life deserves better being given in an English idiom. Pius has many and strong claims to remembrance in Britain as well as in other Countries.

† These, as first published in a body, (for several of them were published before in CATENA's *Life of Pius, V.*) are a most important treasury of some cardinal portions of English history. GOUBAU gave them in a volume published at Antwerp in 1640. He was a true papist and meant no injury to the apostolic see. DE POTTER has made a valuable selection from them; but his attention not being primarily attracted to England, he has omitted some of the more striking Letters, which refer to the turbulent history of our Country in the reign of Elizabeth, particularly the letter to the Earls of Northumberland and Westmorland, pp. 290, and seq. dated Feb. 20, 1570. where the Queen's government is referred to as *Regnum istud ex turpissima muliebris libidinis servitute ereptum*—and again, *impotentis feminae cupiditati &c.* The correspondence with the Queen of Scots is not the least instructive. See pp. 21, &c; 263, &c; 365, &c; 367, &c. being a Letter of hers; besides a letter to the King of Spain, Philip II. 302, &c. and another most important one as respects our nation, and in which the Queen of Scots is called the *legitimate Queen*—*legitime ipsis imperantis*,—to the Queen mother of France, Catherine, pp. 427, &c. SHARON TURNER did well in appealing to this evidence; and it is to be regretted that he obtained it only through De Potter's translation and selection. Dr. LINGARD will likewise do well, either not to read these Letters, or not to let it be known that he has. If Dr. ALLEN had failed to convince him of the *premeditation* of the St. Bartholomew, he could not resist this corroborating evidence of the fact.

what was transacting in it, has produced a more rational and just account of the reign of Elizabeth than ever appeared before in our language. But some of these, we admit, are testimonies of Protestants and parties.

It would be plainly desirable, if to be attained, to produce a testimony, if not more credible, yet less suspicious and exceptionable—one, which our opponents must acknowledge not to be our own, one which they must acknowledge to be really *theirs*, and exempt from all reasonable objection. This we confidently present in the publication now offered, being *that*, not only of a Roman Catholic, a secular Priest, and contemporary with the transactions which he details, a man moreover of character unimpeachable, but likewise of **THE BODY**, in whose name he writes and who give their united sanction to his representation, as their own solemn and deliberate act.

With an inbecillity hardly conceivable, if any thing could create surprise during the brain fever of the nation for some years past, a comparison has been instituted between the persecutions of Mary, and those (as they are called) of Elizabeth; as if the account on that score were pretty nearly balanced between them. But without insisting upon the palpable and deciding difference between the one, which were really and professedly for religion, and the other which were really and professedly for treason and rebellion, is it nothing in the comparison, that one reign was nearly ten times as long as the other ?*

* Ecclesiastic literature still regards as a desideratum an Ecclesiastic History of the reign of Elizabeth, as completing the History of the English Reformation. The *Annals* of STRYPE, as a

But all questions of this nature are at once and most satisfactorily set at rest by reference to the testimony of a witness, competent, if ever there was one, to decide the matter; and such a witness we engage to produce in the person of WILLIAM WATSON, author of the production now about to be republished partly for the third and partly for the fourth time. We are quite willing to abide by the verdict, which any thing like justice will deliver, after hearing and weighing the evidence of this deponent, upon the question of *cruelty, or unnecessary and unjust severity, in the laws and proceedings of Elizabeth and her government towards her subjects professing the religion of the Bishop of Rome.* And it deserves to be carefully

collection of materials, are of great value; but, as such, contain of course, together with what is of general and evident importance, a quantity of matter which is only contingently so. As being likewise the last work of the laborious and deserving author it partakes of the infirmity of age, particularly in the latter portion. Strype seems likewise not to have been sufficiently aware of, or attentive to, the accredited falsifications of papal writers respecting the events of this period, especially those which affect the matter in controversy between the two churches, and the fact of persecution. No task indeed is more difficult than to confute *dead lies*—to demolish direct, and gratuitous falsehood. And yet there is, perhaps by an overruling and truth-loving providence, a fatality attending the violation of truth which frequently and unexpectedly produces its detection. The information accessible in this department, and particularly in the more positive and direct one of the actual progress of reformed Christianity, deserves to be put in a regular, compact, and complete form; and for the accomplishment of such a work the public can look to no one with so much confidence as to the living and able, as well as impartial, historian of the *Reformation of the Church of England*, the Rev. HENRY SOAMES.

observed, that the present publication was originally made at nearly the end of Her Majesty's reign—1601—commanding therefore, within two years, the whole retrospect of that lengthened period.

Of this author the fullest and most authentic account is to be found in the ecclesiastic historian of his own communion, CHARLES DODD, in his *Church History of England*, &c. Brussels, 1739, vol. ii. pp. 379, 380.*

William Watson, we learn from this source, was born in Durham, educated in the English College at Rheims, where he received minor orders, and afterwards, in 1586, was ordained priest and sent on the mission. He was active and laborious, and was sent to the Scottish king to induce him to be favourable to his Roman Catholic subjects, if he should ascend the English throne. He was accused as being a party in Sir Walter Raleigh's mysterious plot, on the success of which he was to be Lord Chancellor, and was condemned and executed in 1603. Dodd mentions the report, that he was inveigled into the plot by the Jesuits in order to get rid of, and we may add, revenge themselves of, a troublesome adversary; and without any good reason, is pleased to doubt it.†

* See account of Dodd in BERINGTON'S *Decline and Fall of the Roman Catholic Religion in England*, &c. ed. 1813, pp. viii.—xii. of Preface. KENNEY, in his *Facts and Documents*, says his real name was TOOTELL—he does not add upon what authority.

† In STOW'S *Annals* continued by HOWES to A. D. 1614, London, 1615, page 831, col. 1, there is the following account of W. Watson's and Clarke's execution, under the year 1603.

“The 29 of November, Watson and Clarke, priests, were

The historian then enumerates four of his writings,—the first the *Important Considerations*, improperly calling it 8vo.—The third is *A Decacordon of Quodlibetical Questions*, of which we shall have more to say. The fourth was never published: his premature

executed at Winchester. Watson first acknowledged his offence, secondly, asked mercy of the King and State, desiring God to prosper both in peace and amity. Thirdly, he was sorry he had drawn so many into that action, wishing he had so many bodies as might satisfy the King's Majesty for all that had conspired, and were in durance, and likely to suffer for that action. Fourthly, he forgave and desired to be forgiven of all, namely that the Jesuits would forgive him, if he had written over eagerly against them, *saying also it was occasioned by them, whom he forgave, if they had cunningly and covertly drawn him into the action for which he suffered*; he desired all to witness, that he died a true Catholic, and all true Roman Catholics to pray for him. Clarke in little differed from Watson, only he seemed not engaged in the action so much, he was drawn in by Watson: he said he had written a dialogue between a Gentleman and a Scholar, concerning the obedience and loyalty of subjects towards their King, and did therefore mention the book, lest haply if it were after printed, it might not be thought to have been written by him. His death was with more penitency and constancy than Watson's was. He confessed he relied only on the mercies of God, not his own merits, desiring all Christian Catholics, and all which were in the Unity of the church, to pray for him.

Then both acknowledged, that they suffered the judgement of death, *not for their religion or function of priesthood, but for their treasonable act*; which the judges by the laws, whose wisdoms they rather commended than would blame, had censured for treason, though their intents and hearts to God were clear in that point; only Clarke said he knew not the certainty, yet he thought his priesthood at least by accident had hastened his execution."

death probably prevented, as he had mentioned it in the Decacordon published but the year before.

Of the existence and genuineness of the *Important Considerations* no doubt for a moment can be entertained. Mr. BERINGTON, likewise a Romanist, and priest, although not in the sweetest odour with his own communion, has made more references than one to it in his *Decline and Fall of the Roman Catholic Religion in England*.* The work has been frequently cited by Protestants, particularly and largely by STILLINGFLEET, in his *Answer to Cressy*, towards the end.

A copy, indeed, of the original edition is still among the literary treasures of the British Museum, in London; and with it the edition now presented to the public has been carefully collated by a gentleman perfectly qualified for the undertaking. The reprints are for substance sufficiently correct as I had anticipated. This is of some importance to be ascertained; as it is an additional proof, if any were needed, of Protestant fidelity. But of the present edition the editor will venture to affirm, that it accords *verbatim* with the original and in the proper names *literatim* even to the mistakes. The copy in the British Museum is in a volume of Tracts marked ¹⁰ IV. h. and occurs in the Catalogue of printed books, under the head *JESU Societas*, at the date 1601. It consists of a prefatory Epistle and the main work, of which the full title, being a substantial facsimile, will be given in the proper place. It is in 4to: the *Epistle*, in Italics, occupies 21 pages, the *Considerations* 43.

* See pp. 30 and 36.

The *Epistle* was reprinted separately in 1689 in 4to, appended to a *Brief Historical Account of the Behaviour of the Jesuits and their Faction, for the first Twenty five years of Queen Elizabeth's Reign. With an Epistle of W. Watson a Secular Priest.* There is a complaint in that Tract that the *Considerations* had been twice reprinted without this *Epistle*. It is likewise reprinted in Bp. GIBSON's III^d. Volume of his *Preservative against Popery*,* who has unaccountably omitted adding, or giving elsewhere the *Considerations*, although he has inserted the *Execution of Justice*. The *Considerations* had been twice reprinted, in 1677, and in 1688, both in 4to, in *A Collection of several Treatises concerning &c. the Penal Laws. viz.*

I. *The Execution of Justice, &c.*

II. *Important Considerations, &c.*

III. *The Jesuits Reasons unreasonable.*

It was partially reprinted in the PROTESTANT GUARDIAN for 1829. The *Considerations* with the *Epistle* prefixed are now reprinted *together* for the first time.

The bare possibility of any remaining doubt respecting the identity of the author is utterly precluded by another work of the same author, to which his name is formally subscribed. But in order to afford the most complete satisfaction upon a point of some importance I will give, in some detail, references decisive of the fact in the *Decacordon of Ten Quodlibeticall Questions*

* In the new edition meditated of this valuable and almost necessary collection, to which I wish every success, the *Considerations* ought certainly to find a place.

concerning Religion and State, 1602, in the last page of which the author avows himself as, "William Watson, secular priest." At p. 276 he sets himself to affirm, with some amplification, that great as the sufferings of his own communion, under Elizabeth, were, the cause was so extraordinary and provoking, that it was rather to be wondered at that a single Catholic was left alive in England; and that Her Majesty's laws and proceedings against them were both mild and merciful—but he checks himself, referring the reader to a treatise "entituled *Important Considerations*, &c. whereunto" (he says) "I have prefixed an Epistle." At pp. 334, 5, the beginning of the Tenth and last Quodlibet, he again adverts at length to the same work, both parts of it, intimating that from the signature to the Epistle, W. W. it would generally be ascribed to him; and asserting his deliberate approbation of what he had written in the Epistle in particular. At pp. 342, &c. he returns to the same subject, and strongly, as well as indignantly, repels the charge of heresy: he then details the *contents* of the book in such a manner as necessarily to identify it with the work now reprinted. P. 353 repeats the fundamental position of the *Considerations*, and 354 particularly asserts, that the work belongs to the priests in whose names it is set out "in respect of the matter whereupon all our company do agree and confirm it as true," "but not in regard of the accidental form and outward phrase of speech which is directly mine in the said Epistles"—I presume, calling them both Epistles: but there can be no doubt of the meaning. And indeed a great part of the particular arguments and statements, as well

as the main one, of the Considerations, might be supplied from analogous and almost identical passages in the Decacordon.*

It is of high importance, and an importance which will perhaps sooner than is expected be deeply felt, to perpetuate such documents as the present. The *Considerations* now exist for the most part only in reprints—pamphlets, which are daily disappearing, and which,—I speak with deliberation—if the remaining copies were to come into hands which might be indicated, their complete and irrecoverable disappearance would, I doubt not, be secured by their destruction. The Editor of the Reprint, in 1677, writes, in his Preface, of the original Edition, that it “hath been so much concealed, or bought up by those of that Religion” (the Romish) “that it hath been heard of by few, and seen by fewer Protestants.”†

* This proof is corroborated by the counter-reference which the reader will find in the Epistle to the *Quodlibets* as then in preparation by the same writer.

† In the fourth edition of JOHN GEE’s *Foot out of the snare*, at p. 52, the author observes, that “the most of these books” (against Popery) “which were formerly printed, were bought up by Papists, who (no question) took so much delight in reading them, that “they burned as many as they could possibly get of them.” He affixes a marginal note—“I think they do so with this book of mine: for, the first three impressions, consisting of 4500 are vanished in a month or little more, and now I sweat under the press again.” If I add the remainder of the title the reader will not be surprised—with a *Detection of the Sundry late Practices and Impostures of the Priests and Jesuits in England*. Whereunto is added a Catalogue of—Popish

The sun has not shone upon Britain as in times past. There are black and ominous clouds, which obstruct his beams. There has been gathering and thickening for some years past a noxious exhalation, impregnated with a poison which has infected the whole moral atmosphere—a *mal-aria*, not unlike that which is the eminent property of a foreign city, diffusing in all directions disease and death. To speak without figure, there has arisen within the remembrance of the middle-aged among us a mass of hostility against the Protestantism, (that is, the only true Christianity,) in the kingdom, which has gradually and perhaps unconsciously, but naturally, incorporated itself into a regular, systematic and organized conspiracy. This conspiracy is indeed principally composed of the natural and declared enemies of the Christian faith: but perhaps its principal strength, because its principal deception, consists in the seduction to its ranks of those who ought to be found in the opposite. In consequence, however, of this unnatural confederacy, an anti-christian band has been embodied, comprising all the various grades of cor-

Bookes lately dispersed in our Kingdome—the Printers, Binders, Sellers and dispersers of such Bookes—Romish Priests and Jesuits resident about London—Popish Physicians practising about London. The author speaks of his own Fall and Recovery very feelingly, penitently, and christianly, particularly in his Sermon entitled *Hold Fast*, 1624. How is it, that the three works of this original and able, though rather eccentric writer, are still so scarce? I believe the true cause is given above. It is a part of the *Literary Policy of the Church of Rome*. A. WOOD's notice of this writer is, like many of his articles, grossly prejudiced and misleading.

rupted religion, no religion, weak religion, anti-religion—united, however, in an unremitting, persevering, and either violent or insidious, effort for the injury or destruction of the Protestant form of Christianity in the British empire. Each division has its appointed, well understood, position and duty: each has its appropriate object of attack. The atheist and the deist; the member whether of the Roman, or of the Polish church; the false and perfidious Protestant; the liberalist or the sentimentalist; the indifferent or the disciple of expediency,—provided each in his station annoy and discomfit the common enemy, the Christian—accomplish all that they desire, and are perfectly contented with each other. In the spiritual campaign of 1829 the confederates obtained an important victory: but it was a victory which proved to be a defeat. They lost what was the sole bait to the iniquity—the temporal advantage. Bright visions were seen in the horizon by profound statesmen—*The regeneration of Ireland—The most valuable benefit bestowed for the last century—Not only England but Europe would be benefited by it—Religious discord no more—Train of blessings—Felicitous prospects—&c. &c.* The late excellent and lamented Archbishop of Dublin expressed a different view, when he answered the Lords, Commissioners, in 1825, “*I doubt whether the Quiet of Ireland would be secured a year by it; I am sure, at all events, not many.*”*

* Without claiming perfection for this estimable individual, it will be acknowledged by all, except his more natural enemies in particular, who have illustrated their charity by strewing their maledictions upon his coffin, that his talents, piety, and vigour eminently fitted him for the high and arduous duties

I gladly avail myself of the recorded opinion of an eminent Protestant and Dissenter on this subject, who, mentioning the "Catholic Emancipation Bill," adds, "as it is called by some, but for what reason no mortal can tell; when by the breaking in of the Constitution, and the admission of members of the church of Rome to all offices whatever of political

of the archiepiscopate. His successor may console himself, as he is able, with a nomination, to which, in its present hands, nothing could so effectually recommend him as considerable disqualification for the post, or, in other words, subserviency to the secular, but mistaken, policy of laying the neck of Protestantism under the foot of Popery, in Ireland. Dr. WHATELY is not destitute of erudition, although his work on Romanism discovers a recent and imperfect acquaintance with the subject. He is a disciple of the Oriel school both of logic and theology—a school, which by its superfluous distinctions and qualifications, together with a certain foggy verbiage, produces ultimately something between the suspense of the Academy and the flexibility of the Ignatian code. It may indeed not inaptly be assimilated to the stock of the Samian letter including in its substance the rudiments of both the branches into which it is to divide itself in its future growth. It is the portion classically described by the Satirist as the *iter ambiguum*; and as long as the traveller remains in it, it is optional with him to adopt either the right or the left hand course, as any particular motive may dictate. The present Bishop of LLANDAFF, before his elevation, seasonably availed himself of these advantages in his *Fifth of November Sermon*, which effectually defies all decisive conclusion. It would be unreasonable to expect any thing eminently novel or definite in a Discourse on *Necessity*. Mr. DAVISON would still have continued himself and his readers in the Oriel mist on a highly important subject, had not the opaque vapour been opportunely dispersed by a veteran in useful controversy, (Mr. FABER,) who has performed the same kind-

power," &c. "And oh! by what perjury—by what glaring dereliction of principle—by what mean spirited tergiversation—and by what infidel impiety, was this fatal Bill introduced! And what have been the effects of this healing measure? Is Ireland pacified?', &c.* No: no: the whole was a perfect and egregious failure, as it deserved to be, and as was anti-

ness for the *Christian Duty*—to wit, the duty of Protestants to put into the hands of Papists a sword to slay them. The respectable Master of one of our great national seminaries of education, and whose mind has, of course, been in more habitual comparison of itself with that of inferiors, has allowed himself to speak of the literary attainments of his clerical brethren in less measured terms than could well be palliated by any other consideration. The apology, however is not complete; for it is not exacted of *them*, as it was formerly by Roman, and perhaps is now by British, rigour, of the public instructor of youth,

Ut legat historias, auctores noverit omnes

Tanquam unguis digitosque suos.——Juv. Sat. vii.

It was scarcely decorous, or even prudent, to brandish the ferule of pædagogic terror over the heads of those, who, as Mr. PANTIN may have taught him, are able to do *more* than defend themselves; and Dr. ARNOLD has to learn, if he knew it not before, that something more is necessary to a successful elucidation of the subject which he has selected for the display of his erudition or dogmatism, than to have a modern *Constitutional History of England* at his fingers' ends.

* See THORPE'S *Destinies of the British Empire*, &c. pp. 68, 69. I transcribe from this author another passage—"Where is the holy zeal that glowed with such intense ardour in the bosoms of our Cranmers, Latimers, Hoopers, and Bradfords, amidst the flames of Smithfield? And where is the tender affection, with which a grateful nation once cherished the memory of those martyred heroes, to whom she

icipated by every individual of plain and unsophisticated understanding. The best defence by the friends of the unhallowed measure would have been silence,

owes her civil and her religious liberties?" p. 125. I honour not only the sound Protestant principle, but more especially the Christian fortitude, which, in the midst of so much unfaithfulness, from which his own peculiar communion is far from being exempt, has not shrunk from declaring the honest and well-founded conviction of his own judgement. Our dissenting brethren would acquire more credit for *real* liberality, if they more generally followed this example. Their present clamours in favour of liberality do not impose upon us as being *disinterested*.

On the same subject RICHARD BAXTER had far sounder views than many of his admirers, whether of the national or dissenting church, have been pleased to enounce. A remarkable passage to this effect I transcribed from his *Key for Catholics* in my work on the *Papal Indexes*. I now transcribe another from an equally able work of that great man, *The Safe Religion, &c. for the Reformed Catholic Religion against Popery*, 1657. It occurs in the unpagged dedication—*To the Literate Romanists that will read this Book*; and it is graphically applicable to the present times. The author, after deprecating any intention more hostile towards the individuals addressed than restraint from open iniquity and seduction of the simple, proceeds—"I have some invitation to make this profession by the usage of a Justice of peace of this County, who was so far your friend as to censure me and others for a late Gratulation, and Petition to his Highness the Lord Protector, subscribed by many Justices, and by the Grand Jury, and thousands of the County; and to censure the said petition to be of a cruel and bloody complexion; inserting, to your honour and the reproach of the Reformed Churches, a vindication of your Religion from the guilt of the Powder-plot and Spanish invasion, and other foreign bloody acts, and charging as much on the Reformed as can be charged on you, accor-

if not honest acknowledgement of error. But no —“how much worse would it have been if the measure had not been carried!” This is *safe*, because the result of a supposed event which has not

ding to the History, called *The Image of both Churches*. And what was the bloody petition of this County? Why! when you had murdered, and banished, and starved such a multitude of the poor Protestants in *Savoy*, and we were assured of it by a Narrative from the Lord Protector himself, inviting us to contribute to relieve the remnant,—in the sense of your continued bloody dealings and of the sad case of those poor people, and the favour of his highness towards them, we returned him thankful acknowledgement of his care, and added our desires, to use the most effectual means to hinder the growth of so bloody a doctrine, lest it should reach ourselves at last; yet adding, that we desired no rigour as to your persons: but craved the promoting of the Reformed Religion, and of unity amongst ourselves as the means of our preservation. The world is come to a fair pass: when our brethren are murdered by thousands, we are bloody for mentioning it and blaming you for it, and desiring ourselves to be preserved from your doctrine and rage, so as without any rigour to your persons. Alas poor Protestants! When your throats are cut by the merciful Papists, you are cruel and bloody for saying so: when they have killed one half the other half is bloody if they desire to escape. By my good will I will never come to the bench for justice where this gentleman hath power; for, if I accuse a thief for robbing us, or a murderer for murdering twenty of my friends, I may, on these terms, expect to be accounted cruel for complaining. Yea, though I add—I pray Sir, spare the person of the murderer: only do your best to prevent the death of the rest of my friends—I may look to be told, it is a bloody request.”

Should this little volume meet the eye of Mr. ACLAND, he will be gratified with the reference in this passage to a cause which he has so zealously and ably advocated.

taken place can never be ascertained: but it is for that very reason so utterly *disingenuous and irrelevant*, that the only wonder is, that it should ever have been hazarded by a person of common conscience or even of common sense. To individuals amusing themselves and those who look up to them in this manner, we might turn and ask—how came you by the portion of omniscience which you assume, to know, that, if one certain course of events had not taken place, another certain course would? Where is your patent? where your qualification?

But there is something worse than failure in the anti-Protestant project; as the whole course of national events has since demonstrated. All the *natural* consequences have followed. Every iniquity has felt its accession of strength. Our houses of Parliament have taken courage to treat the Great Celestial Ruler as if he had no existence—the last speech from the throne not only, as an indulgent apologist suggested, being “without a religious turn,” but having in it, contrary to established usage, no religious reference at all.* And it is now a public and unconcealed fact, that he, who, in the Senate of a Protestant country, shall dare openly to advocate, or even declare, the principles of the national religion, must prepare himself for every practicable discouragement and interruption. Even religious publica-

* The two preceding speeches, indeed, dictated by the ministry which papalized the Constitution, contained, to the best of my remembrance, only an ambiguous, if any, allusion to Providence: but there was a death-like simplicity of omission in the last, which chills the very soul.

tions have prostituted themselves to an alliance with the anti-Protestant and irreligious faction; and, in subserviency to its wishes or dictates, have employed the juvenile and flippant dialectics of the sophistry in which they have graduated, in the attempt—and happily it can be no more than the attempt—to vilify and run down characters which it would do them more credit to honour and imitate. If I had an evil wish towards them, I would give them that of the poet—

Virtutem videant; intabescantque relicta.

But I rather wish and pray, that they may see their error and forsake it. If not, let them know, that their eloquence is not likely to prevail much in its present course and application; and that, probably,

fragili quærens illidere dentem,
Offendet solido.*

* The respectable Editor of the *CHRISTIAN OBSERVER*, which, in its early career, was distinguished by its marked and indignant reprobation of “crooked policy” and “political expediency,” will possibly regret, that he felt himself inclined, or *obliged*, to admit into the columns of his number for July, 1831, an unworthy attack upon the conduct and character of JAMES EDWARD GORDON, Esq. which drew upon him so powerful and well merited a rebuke from the *RECORD, Newspaper*. It is a matter of profound grief to the sincere *Christian* to see Publications assuming that sacred name (I allude additionally to the *CHRISTIAN ADVOCATE, Newspaper*,) so far disgracing it, as to put their barks upon the same stream as conveys, in apparently harmonious association with them, the vessels of the Socinian, the Papist, and the Infidel; and adopting the same style of irreligious petulance which characterizes the literary productions of presses, devoted to a service which is not always owned by those who are engaged

In the estimate of the genuine and consistent Protestant, the hollow and simply political one, however zealous, is not regarded as entitled to the character.

in it. The Christian Observer has not succeeded in justifying its offence: it has rather by seeking to do so made it two. It has, in a signal manner, exemplified a familiar rule in answering—to omit the main body of the charge, and by some minor apparent advantage to convert a substantial defeat into the appearance of a substantial victory. It would be a measure of prudence in that periodical, and its colleague, the Newspaper, to drop their *Christian* name, unless they mean by future amendment to recover their title to it. It was not within the horizon of my anticipation, that, when Mr. Gordon made his presence so much felt in the House of Commons as to unite in the attempt to hunt him down the whole rabid pack of idolaters and scorners, the Christian Observer should be so attracted by the pleasures of the chace and so regardless of its own dignity, if not decency, as to mingle in the pursuit, and swell the chorus. The companions in the sport will all possibly find, that they have not been hunting a hare. Is it not a fact at which the nation should blush, that a man, who has spent many years of his life in the laborious and most charitable attempt, without any remuneration but its own, to rescue *that most unfortunate island especially* from the iron yoke which bows down its soul as well as its body; and, instead of leaving the imposers of it to intrude into all kinds of meetings and recommend their own superstition and defame the purification from it, when they would be secure of the advantage of not being competently answered, has given them the fair and above-board opportunity of defending themselves by regular meetings for the express purpose, or, if they could not do so, driven them to the necessity of virtually acknowledging, that they were mocking the people with the lie in their right hand—that a man, who almost alone has dared plainly to utter and powerfully to defend, Protestant Principles and Protestant Institutions, in a Protestant Senate, in

The character indeed of such is, *substantially*, good, and unquestionably better than the contrary: but there is no assurance of its continuing longer than while the

the face of slander, which he has refuted, and of impudence, which he has reduced to awe—that a man, who, on the most conscientious and Christian principles, has fairly and manfully endeavoured to purify a great Christian Institution from an anti-christian admixture—that such a man should be deserted, calumniated, discouraged, disowned, opposed in every disingenuous way, and *that* by professed Protestants—is not this a fact, at which, if national shame has a blush to spare, it should find occasion for one? But Mr. Gordon's Bible will tell him, this is a treatment which others have met before him. And I trust, that the same integrity of conscience and reliance on divine support, which have been his best shield against his natural foes, will not prove a less effectual one against his unnatural ones. The Observer, in its indiscriminate and injudicious advocacy of Peace and Harmony—terms often abused to their opposites—may need to be reminded, that the Lord Jesus Christ, the Prince of Peace, came, not to send peace but a sword; that the prime eulogist of charity, St. Paul, was one of those who, in the estimation of his peace-loving opponents, turned the world upside down; that the apostle of love, St. John, pointed out some, to whom “God speed” was not to be pronounced; that St. Jude, was diverted from his intention of writing of the common salvation by the superior present necessity of contending for the faith, and portraying its adversaries, not precisely in the style of modern liberality, as St. Peter has likewise done. There is a peace, which is *no* peace—a *false and treacherous* peace—a peace, *independent and destructive of truth and religion*—a peace, *favouring, and oftentimes necessarily connected with, or producing, error and ungodliness*—a peace *more criminal and injurious than any war*—a peace which is *the very watchword of atheism and profligacy*. I leave these hints to be digested by the wholesale proscribers of controversy. But no one

wind of expediency blows from the same quarter. Some of these vanes have been seen to perform strange and sudden revolutions—they are the “nimble con-

dislikes controversy, when defending himself, or any thing which he values.

It cannot be dissembled, that Popery has reared its front in our Legislature more rapidly and resolutely than was promised, or is quite to the taste of the authors and friends of the *healing measure*, who would have had it glide along the course of events as smoothly and quietly as if it were sailing on a stream of oil—*hoc Ithacus velit*. But some, who see deeper into a stone wall than their neighbours, exclaim—Yes: Mr. J. E. Gordon is the *cause* of all this. We shall probably next hear, that the laws of the country and the execution of them are the *cause* of the *crimes* which they condemn and punish. Withdraw these provocatives to crime, and crime will spontaneously cease. Let us be quiet and peaceable, and all will be well. The robbers who have broken into your house wish for nothing so much as quietness—they mean you no harm; they only desire your property. The grand *nostrum* of our pacific empirics, although not a very original one, is—to make *concession* on one side keep exact pace with *encroachment* on the other, to make the one *recede* precisely as the other *advances*. It may be a question whether this correlative motion is to end any where, and where. But woe to the demurring caitiff, he is a breaker of the peace—away with him—let him be hung in chains *in terrorem*.

I will only add, that I was present in the gallery of the House of Commons, February 5th, 1807, at the passing of the bill for the abolition of the Slave Trade, when Mr. Wilberforce, in the course of his speech, having uttered some religious sentiment, an unusual sound from the seat of the Reporters produced a simultaneous direction of the eyes of all in the gallery towards them: when the projected tongue and every feature of the countenance set into an expression of contemptuous defiance sufficiently indicated the feeling

verts,"* as Bp. Stillingfleet characterized Dryden. But, before the change they are nothing more than inflated balloons, or it may be, apples of Sodom. And when this is the case, the insincerity, or the actual substitution and exhibition of what is false for what is true, produces both *personal* guilt, and, when discovered, external mischief. It is the spiritual substance, the positive and practical christianity, the great doctrines, by which guilty and polluted man is pardoned and sanctified, planted in the soul, and, as it were, incorporated with it, which gives to Protestantism its true nature—its true value. Without this we consent, that it should be stigmatized—and it has been—as a religion of negatives. But the explanation just given precludes that charge. The negatives are only accidents, in a stricter sense than the Papal ones, for they are separable from the substance; and to the principal authors of this imputation, the advocates of Romanism, we reply, let your church renounce her corruptions, and we will gladly give our negatives to the winds: we have enough without them; it is to her we are indebted for that with which her sons reproach us. Our Protes-

which had been excited. This feeling has descended "full fairly to the House" without, however, totally forsaking its original station. And truly, the profligate corruption discernible in the Reports of the Speeches in Parliament, all to the advantage of the PAPAL and REVOLUTIONARY CAUSE, is one of the most alarming symptoms in the present health of the body politic, or the nation.

* Some of these "nimble converts" seem to have made the same mistake as their prototypes under James II. from the premature and unexpected *abdication* of the Ministry, whose favour they meant to conciliate by such accommodation.

tantism, the only or main Protestantism for which we contend, and which we certainly think worth contending for, is not a temporal thing, except as it is, *secondarily*, attended with temporal advantages of some value. But our brethren, who have submitted to merge their spiritual, and, in some instances, their clerical character, in the unseemly one of the busy intermeddler in what themselves assume to be secular, will hardly claim the credit of consistency in the accusation which they bring against the course which we feel it our duty to pursue on the ground of presumed secularity; nor should they fondly flatter themselves, that they deceive us, by *verbal*, however magnificent, invectives against the system, which they *substantially* assist and fortify; elevating thus with the right hand what they depress with the left. Temptation indeed enough for such conduct is readily conceivable, both from defective and perverse views of the subject, and from other causes of more general operation and cogency. The path selected is a path strewn with popularity. Chaplets of reward for liberal sentiments and liberal acts cover its surface in profuse abundance. Out of these privileged bounds there are frowns for the rigid as many as they can wish; but within them, for the compliant and conciliating, there are nothing but smiles; more especially if they will join, whether openly or secretly at pleasure, in casting stones or dirt at the former. Here is perpetual sunshine for those who are seeking to rise—elevated and effectual patronage—a clear sky scarcely interrupted by a cloud, which does not pour down, either fame or preferment. And is not this enough?

But in the midst of all this luxuriance of expectation

or enjoyment, let those who sacrifice a good conscience to its blandishments,—let those who feel tempted for its sake to desert or betray the cause of God and his truth,—pause for a moment, and reflect, that the *personal* guilt of their treachery is not trifling, and that, in proportion to the prevalence of it, from being personal it will become *national*; and a forsaken, a betrayed, an insulted God will find means of making it evident, and felt, that he is not to be treated in such a manner, especially by his professed servants, with impunity. The candlestick which has given its soul-saving light till it has become cheap and despised, will in just but awful judgement be withdrawn; and darkness—spiritual darkness—the darkness and abominations of Antichrist, will again spread its black and unblest wings over the land of Britain, and either consign it to the perpetuity of a divine and irremediable curse, or leave no avenue open to the recovery of its former state and privilege but that of bitter and lengthened repentance. Let our Protestant Gallios, our men of all faiths, and of none or any, give *one* thought to this subject; and let the *next* be, that to this spiritual malediction may possibly be superadded, another which will be more sensible and intelligible, a temporal one, a blast upon their worldly property, their worldly liberty; and then, when there is no remedy within their reach, they will perchance exclaim, as wise men will not, who would have thought it would have come to this!*

* To redeem this picture in some sort we have indeed abundance of Reformers—Reformers of all descriptions and dimensions—Reformers on a grand scale—Reformers of the Constitution, of the Church, of the State—all but good Radical

The heart sickens at the faithless sophistry, which yet appears to be in high repute and practice with some who ought to dread or disdain it. *The Church of Christ rests on its own divine foundation: it is no human, no political, no exclusive establishment, protected by tests,* and other securities,—The Church of Christ is not brick and stone cemented by mortar: it is not wooden pews and a wooden pulpit: it is not towers and steeples in one establishment, or elegant*

Reformers, who go to the root and reform themselves, Nemo in sese tentat descendere. And while the nation is de-christianizing itself as fast as it can in every direction, we are to be satisfied with this *contemptible* mockery—I speak of the thing, not of the persons, a distinction which is either not known or not admitted in the neo-ethics of a modern School.

* It may serve somewhat to abate the nervous horror which the very name of a TEST excites in some bosoms, to reflect, that there is not a single Rule or Regulation in any Institution whatsoever which is not essentially a Test. This observation, indeed, will not support *all* Tests any more than it will support *none*. The *kind* and *degree* is the whole question. I take the opportunity of this note to declare, that I feel no sectarian hostility to the dissenting body: but, on the contrary, offer the willing tribute of high admiration to the intellectual and christian excellence of many who have borne and still bear that distinction. To say nothing of the more antient, the Baxters, the Calamys, the Owens, the Henrys, the Pooles, &c. &c. no really Christian member of the Church of England will attempt any derogation from the doctrinal purity, acuteness, and paramount eloquence of the late Robert Hall, although not always the most tender towards his church—none will deny the congenial and eminent merits of the living William Thorpe. The least acquaintance with the present state of the religious world, will, on the same principle, suggest an almost unlimited amount of those in the ranks of dissent (and I do not in the

porticos in another: it does not need protection in its services from injury or insult by merely human enactments: it shrinks from the very name as well as idea, of the strong arm of political power although stretched out for its defence. If then, we

slightest degree wish to invade their liberty in thinking and acting as their informed consciences dictate to be the will of God) who adorn their denomination: but it would be ungrateful in a humble minister of the Church of England (sine-cura and sine-emolumento) to refrain from acknowledging how much that church is indebted to the *Christian Fellowship* of the Rev. J. A. JAMES for the best Defence of the Church of England in the English language, and which could be supplied by none so effectually as by a Dissenter. I am obliged to refer to the SECOND edition in 1823. This work may be interposed as a very sufficient shield against all future batteries against the British Church, proceeding whether from natural adversaries or those whom she feeds, and who in gratitude lift up their heel against her. Of the latter perhaps there are not many. Those who are looking for her bread are most likely to be in the ranks of the little contented. That in every thing human there are some things which might be amended there is no doubt, except with those who expect perfection from imperfect materials. The question is, whether in pretended reformation, any real improvement is likely to be made, whether if made, it is worth the cost, and whether there is not risk in change, in the hands which are to effect it, of real deterioration, if not destruction of what is good. This is worth a pause. And it is deserving of some reflection, how far it might be consistent with those who publish their dissatisfaction with the church to withdraw from it, and not oblige it in their instance to contend with internal enemies. The most venomous and frantic assault, however, is from open and natural foes, from whatever cause their animosity proceeds. R. M. BEVERLEY, Esq. a rich layman, at least in expectation, and, if fame report truly, a disappointed young man, has emptied a quiver of poisoned arrows against the chris-

do not exclaim, with respect to these edifices, whether of the Church or Dissent, as some do most cordially, *Down with them, down with them, even to the ground,* we must at least unite our grave advice with that of some of the faithful guardians of the sacred rights of

tianity which the government of his country has adopted, and professedly for that very reason: as if, supposing the Christianity originally and intrinsically pure, *that* very adoption, instantly changed its nature and produced contamination. O! how sharp sighted are men to minor evils, and almost necessary ones in the actual state of human nature, while they overlook and palliate gigantic corruptions. If it were an axiom in the theology and morality of those who profess more sincerity than the generality, as it is in the code of profligate fashion, that a reformed rake makes, as the best husband, the best Christian, the case might admit of some self-complacency. But, in what we will assume, in the face of liberalism to be the best orthodoxy, previous profligacy has generally been considered as requiring, in point of propriety at least, a degree of humility, modesty, diffidence, which when discovered are entitled not only to favour but indulgence. Whereas, on the contrary, a bold, impudent, defying, and displaying conduct, are an object of disgust, repulse, and pity. I am surprised, that in all the various speculations respecting church reform the propriety, and even exigency, of a revision of the present version of the scriptures has never found a place. The scriptures are the root and foundation of our Christianity; and to those who are at all acquainted with the subject, it is sufficiently known, that the present authorized translation loudly calls for improvement. A gentleman with whom I am acquainted falling into company with a person whose character needed some reference to future punishment, when its eternity was urged replied, that a different word in the last verse of the xxvth chapter of St. Matthew's gospel, was used to describe the respective duration of the punishment of the wicked and the reward of the righteous. To this exception no answer could be

irreligion in our legislature, that no more be built. What have these costly superstructures of gross and inanimate matter to do with religion? They are neither the Essence of Him who is worshipped, nor the heart of Him who worships. Let us not affront the majesty and power of Truth in any form by the officiousness and superfluity of human assistance. Truth is mighty and will prevail. She will demonstrate her potency most effectually and illustriously by acting single and alone. Let us exhibit a magnanimous contempt of the old almanac, history, which can only, *for certain*, tell us what *has been*. The course of nature may now be changed, if peradventure we may not be able to change it. We will shut our eyes to the efforts and extinction of pure Christianity, in Italy, in Spain, we may almost add in France. Piedmont will tell how mightily Truth has prevailed there by being left to herself. We will likewise see nothing, remember nothing, learn nothing, from the uniform operations and truculent amusements of Popery, when in power, and when its servants have

made by an English scholar, and it was really not ungrammatically founded: but the word is the same in both instances in the original! And yet to a proposal of a new authorized version we should probably have all the now scouted answers on any other subjects,—innovation!—unhinging the minds of men!—altering a highly lauded version!—how have our forefathers done? Let us have equal measure at least: and such an undertaking would be far less stirring and revolutionary than many that are recommended. If the irrepressible activity of the age must have a vent, this would be as eligible a safety-valve as most which have been proposed, and would be as likely as most others to secure the intellectual boiler against explosion.

been sincere in its service. We will recollect nothing of the achievements of Papal Moloch in the South of France and in the Vallies of the North of Italy. We will know nothing of the annual hecatombs of legalized slaughter by the Inquisition in Spain* and else where. We will draw a sponge over the Gallican Massacre of St. Bartholomew; and by adducing a few writers, not eminently disinterested, who have declared it unpremeditated; and by reducing the victims to 1572, (a miraculous coincidence, and therefore proof of truth, with the number of the year in which it happened,)† we will resolve it into a political or perhaps a religious scuffle, or accident. Germany and the Netherlands, with 100,000 holocausts to the god—*alter Deus*—of Rome, are but a feather. Ireland, and the method by which the papal population has contrived to maintain and swell its numerical superiority, may sleep. We may be allowed to pass over the Revocation of the Edict of Nantes; since, if blandishments had produced their intended effect, dragoons would not have been resorted to. Above all, let not a word be muttered of “bloody Queen Mary”†

* This is about accurate if Llorente is so in giving 30,000 victims to three centuries.

† See Dr. LINGARD's *History of England*. The process by which this number is obtained is curious. In a Martyrology are found 786 persons, sufferers by *name*: it was thought generosity to allow *twice* that number as the total; and hence the number 1572!

‡ It did little credit to the feelings of an individual now high in Office, when, in the House of Commons, he repeated this designation *with a sneer*.

—beatified as she is, by Sanders, (sanctissima,)—eulogized by Mr. William Cobbett, and palliated or varnished by the whole confraternity of half-hearted and false-hearted Protestants.—In short, we will believe Popery to be, what it never was, is, or ever will or can be: we will believe it to HAVE BEEN *comparatively* innocent: we will believe, in spite of its steady reclamations to the contrary, that it IS changed, that it IS reformed: we will believe, that it WILL BE *with power* what it pretends to be, or is compelled to be *without power*, or that it CAN part with its essential and integral qualities, and continue the same substance.

If we are to endure all this in a country not having yet cast off the profession of Protestantism, we must confess we seem to have come to the dregs of time and a maturity for judgement. Let not these traitors to the religion of truth and the religion of their country shelter themselves under the unremoveable difficulty, at least in the present state of human intellect, of reconciling divine, with human agency. Unless men act in spirituals as in temporals, where they have correct feelings, and therefore act honestly—unless they expect the end only in the path of the means—unless they personally perform the duties which the Great Creator has prescribed in his revealed word—their metaphysics will bring them little comfort when they come to receive the reward of their guilt and folly. This concerns the most important—the supremely important, object, the future and eternal state. Meanwhile the Omniscient and Almighty does not sit in his throne in quiescent indifference to the conduct of his creatures, and the course and quality of events, even in the present state. *That* appro-

priating Providence, which all true Christians whether dispersed or collected, will not be ashamed devoutly and openly to acknowledge, and which vindicates to the Great Sovereign, the government of his own creation, by exhibiting the creatures upon it as his instruments, endued with private wills, as if for the simple or main purpose of demonstrating how completely they are under the controul of Him who favours, frustrates, or directs them at pleasure. *that* Providence may have determined, that the fit time is now arrived for visiting the iniquity of a very guilty and very ungrateful nation; and he will not want servants to execute his decree, though it be by themselves upon themselves. If this now be the destiny, as it is the desert, of Britain, much as we deplore and would, if possible, avert it, let us pray and trust, that the stroke when, if it *must*, it *does*, fall, will be directed with such discrimination, and be marked with so strong an elective character, that none shall be able to misunderstand or avoid seeing it; and that it will be as irresistibly conspicuous as the splendour of a meridian sun, that a difference is made between the approved and the disapproved, and that an Abdiel and a Judas are not indiscriminately subjects of the same retributive visitation.*

* I have often wondered to hear some persons argue as if there were now no danger of Popery, *because* there is now no pretender to the crown nor any descendant of one. Was there any pretender to the crown in the reign of Charles II? And where there no efforts of Popery at that time—no advances—no intrigues—no plots, something more than sham ones—no fire of the metropolis? The “absolute wisdom” of the

It is, indeed believed, and has been pronounced, that a return of any prevalence of Popery in this country is a perfect chimera; and that the fables and corruptions of Rome can never regain their old station in the enlightened minds of Englishmen, or the enlightened age of the nineteenth century. It is not at all necessary, in order to constitute a true and accepted member of the Papal church, that he should believe her doctrines, or even adopt her ceremonies. It is enough that he *profess* his belief; that he submit to some, not intolerable impositions; and that he promote her secular interest. For the rest he may inwardly and heartily despise every article in Pope Pius's Creed, provided he ob-

Common Council of that city has attempted to exonerate their friends of Rome from the charge of that *accident*; and probably it may please *that* wisdom at some future stage in the *march of intellect* to pass a resolution, that there was no fire at all at the time; but that it was simply the invention of Protestants. On the subject of the luxuries of the table the judgment of that body is entitled to respectful submission. The profligacy of Charles independently of any other principles, followed, as it naturally would be, by the same profligacy of his people, was a sufficient encouragement to a corrupted religion which thrives on such a soil. ANDREW MARVELL, in the triplets which he entitles *Royal Resolutions* has with as much justice as severity, given for the first to the royal voluptuary.—

I'll have a religion all of my own,
Whether Popish or Protestant shall not be known;
And if it prove troublesome I will have none.

The poet could not more graphically have pourtrayed the *Liberality* which adorns a large portion of English society in the nineteenth century, and which constitutes the main foundation of their pretensions to information and principle.

serve a respectful demeanour towards it in public. He may make what oath, and however solemn, he pleases; but he must do it with the *salvo*, that if to a heretic and against the interests of the papal church it is *ipso facto* null and void, according to the pontifical and unrepealed statutes in that case made and provided, following the precedent of heathen authority.

Juravi lingua mentem injuratam gero.—

Fregistine fidem? neque dedi neque do infideli cuiquam.

and sanctioned by the conduct of Drs. Doyle and Mac Hale in the years compared of 1826 and 1831.* With the same harrowing smile slightly varied, he may express his own contempt for his peculiar faith, and his encouragement of the same in the simple and sincere of his communion. He may kneel in the public streets to receive the benediction of a functionary of

* Let no one henceforth calumniate the Roman Catholics by saying, that their oaths are worth any thing. I cry them mercy—though they care not for an oath, they have some care, under Protestant eyes, of the *infamy* of perjury. SOMETHING ELSE, therefore, than regard for the sanctity of a oath may have stood between them and certain advantages—in direct contradiction to what has often and boldly but foolishly been asserted. The documents to be compared are, the *Declaration* of the Archbishops and Bishops in 1826, the year of the Elections for members of the House of Commons, and the *Letters* of Dr. DOYLE, and Dr. MAC HALE to Lord Farnham, and Lord Grey in 1831. See, however, the two most eloquent and conclusive *Letters* of the Rev. ROBERT MC. GHEE to these two Doctors. They are inserted in the *Christian Examiner* for August and September, and in the *Protestant Journal* for September and October, 1831, Dr. Doyle's Letter is in the *Roman Catholic Magazine* for October.

his church, while his eye and his heart are looking askance, at the very time, to the political value and effect of the act. He may bow to the material cross, and, provided it is a gilded one, with sincerity, and at the same instant nauseate from his inmost soul, the whole machinery of his human and idolatrous system of faith. But his creed is the livery of his family, and he chooses to wear it; it is the uniform of his regiment, and it is a point of honour with him not to cast it off. His conscience is free as air: he stands upon his own liberty to have any religion or none.* Such persons cannot, it is true, be considered as genuine sons of the papacy: but they can write; they can speak; they can agitate; they can inflame; they can carry a musket and brandish a pike, unless they prefer to keep themselves secure, and get others to put themselves into harm's way in their place. They then become a good efficient soldiery of the Church militant of Rome; and when they have given sufficient power to the Monster with seven heads to place his paw upon them with effect, they will feel obliged to afford him more sub-

* In the examination by the *Committee of the Lords on the State of Ireland*, of the Rev. JOHN BURNET, then of Cork, Independent Minister, March 16, 1825, occurs this answer—"Some Gentlemen of the Catholic Community, Men of Information, have distinctly told me so themselves"—that their profession was a point of honour.—"They said that they do not believe in the Catholic System of Religion, nor in any other System of Religion; but as their Parents have been Catholics, they profess the Religion of their Parents, and adhere to that Profession, because they believe the Catholics to be an oppressed People." What alliance, after this, is to be wondered at!

stantial service than perhaps they reckoned upon or quite approve.

Let the good people of England, then, not make themselves too sure, that their country shall not be revisited by the tender and rational dominion of the Babylonian Lady; and that the organs of the anti-protestant confederacy, after having exhausted their vocabulary of rancour against the imputed cry of *No Popery*, may not attempt for themselves and their principals a more positive enjoyment by raising the antagonist cry of *Popery for ever*. Protestants have only to sleep on: their enemy is hard at work *under ground*—he only asks for darkness, secrecy, and no interruption, till it may be safe and advantageous to him to appear *above ground*. Matters are not only in vigorous preparation, but in rather forward advance. All the arrangements of force, position, duty, signal, with a competent establishment of espionage, are settled and partly in operation. In our now papalized constitution, the machine appears to be moved by a new, a mysterious, but not very concealed power. There are real and moral Rulers, who ought to occupy the place of subjects; and, feeling their own position and strength, they have assumed and exercise an authority, which is not more unworthily than obsequiously yielded to them. Do they signify their pleasure that the funds of an institution for the religious education and mental emancipation of a country, ground to the earth by the tyranny and impositions of a revolting superstition and its priesthood, should be withdrawn and placed in the hands of functionaries, who from equal affection to pure and impure

religion, to Protestantism and Papism, are bound and pledged to sacrifice eventually the former to the latter—not a whisper of hesitation is heard: there is an eagerness of obedience outrunning the command; and the clamours of a protestant senate, mingled with snarling exhibitions of impatience at any question of the equity or moral innocence of such a measure, have placed the Christianity of Ireland at the mercy of its most interested and determined enemies.* Does the same acknowledged and irresistible authority dictate the continuance of a national grant for the support of another institution, which has completely defeated the intention of the original not very acute founders, and has become an *additional* hot-bed in the country itself of all *that* disaffection in politics, and all *that* corruption and ferocious intolerance in religion, with which Popery scourges and curses unhappy Ireland; conveying the *home-bred* poison through its multiplied and equally distributed ramifications into every limb, to the very extremities, of the national body; while the original influence of a *foreign* quality, still continued, is left

* The stratagem against the scriptural object of the KILDARE STREET SOCIETY may be defeated, if that Society will make an energetic appeal to the British public, by *subscriptions*, or, as the *Christian Guardian*, (one of the few faithful Protestant periodicals,) has suggested, by *Collections at Churches*. If that plan should be adopted, probably C. GRANT, Esq. whose Protestant principles were not felt to be violated by subscribing £20 to a Cathedral of Anti-Christ, would not object to exercise equal liberality in so Christian a cause. And if a tithe of professing Protestants were to imitate the example, the object would be secured.

to exercise its separate, less encumbered, and unabated force without impediment,—the same alert obedience is not expected in vain.* Thus, by arts nearly identical with those by which an apostate Emperor sought to undermine Christianity—by Edicts prohibiting and discouraging Christian education—do professedly Christian, Protestant, and British legislators emit the withering breath of their authority upon an illuminating and emancipating institution which they found in existence, and reserve all the sunshine of their encouragement for a college of darkness and rebellion, The heathen acted with less guilt, because without any profession of Christianity.

What will be the next step in the progress of descent it is hopeless as it is awful to conjecture. There is now scarcely any Law existing in the land but for the benefit of the lawless. All the foundations of the earth, its morality, its religion, its civil order, are out of course. Every stimulant has been applied to excite and madden the public mind. An understood connivance and virtual favour are extended to public violence. A venal and blood-thirsty public press is predicting, and almost invoking, (in order to accomplish

* In the debate on the usual grant to the Papal College of Maynooth, the unusual and unexpected quantity of Christian and Protestant matter in the speeches of G. SPENCER PERCIVAL, Hon. S. RYDER, J. E. GORDON, A. JOHNSTON, Esqrs. Sir ROBERT H. INGLIS, and others, threw a part of the occupants of St. Stephens's Chapel into embarrassment—*Miraturque novas frondes, et non sua poma*. This Popish college wrings from the Protestant purse annually as much as would support between two and three hundred poor families.

the prediction,) the torch of the incendiary, and the sword or cudgel of the ruffian,—not indeed for the purpose of producing its ultimate effect, but, even at that very risk, to produce such a precise quantity of danger, and then terror, as may effectuate the object in view. The agitators or revolutionists only want a fulcrum for their lever. But, if for nothing else, for their own credit and ease, they are careful that the engine when set in motion may be arrested at command; and sincerely dread the necessity, unless all law be not abandoned and proclaimed as such, of visiting its penalties upon some of their best friends. If, however, the engine should not please to stop as required, and extremities ensue, with a logic familiar to the guilty, they have only to turn round upon the sufferers, and impute to them the very consequences of which themselves are the authors. *Kneel down and swear yourself my slave, or I will shoot you. You refuse and are shot. There now, that is your doing.* A moral mania is raging in the nation: it has seized all ranks: delusion fills the atmosphere: there is a mental aberration, which, with its other effects, refuses to look for a cure to any but empirics labouring under the same disease, and incapable of curing themselves.

'Twas the time's plague, when madmen led the blind.

Deplorable, however, as is this state of things it is adequately accounted for by one simple cause—the general prevalence of *Religious Indifference*—a certain profligate equalization of favour both to good and bad, to truth and falsehood, to what is everlastingly saving and what is everlastingly destructive. That which in

religion, whether individual or national, should be the main consideration, first, last and throughout, namely, its nature and distinction, is precisely that consideration, which is systematically, studiously, and forcibly kept out of view. The popular creed of our political theologians, (and it is spreading in all directions) is, that all religions are equal—all equally respectable, all equally contemptible. Of course Protestantism and Popery are at least substantially the same—there are some points of agreement between them. Nothing, upon pain of the imputation of illiberality, must be whispered, of idolatry; of superstition even the grossest; of false, delusive, and destructive ways of acceptance with our Maker, on the one hand—nothing of purified Christianity; of true and effectual means of salvation; of liberty of conscience, &c. on the other. There are two pretenders; of course both have equal claims: at any rate, in a matter of no importance, it is useless to waste time or any thing else that is of importance, in balancing their merits.*

* There is something bitterly ludicrous in the precision with which the Senatorian and other theologues, who would identify Protestantism and Popery, have followed the logic of Shakspeare's Fluellen, who would prove the resemblance between Henry V. of Monmouth and Alexander the Great in Macedon. "If you look in the maps of the 'orld, I warrant you shall find in the comparisons between Macedon and Monmouth, that the situations, look you, is both alike. There is a river in Macedon; and there is also moreover a river at Monmouth. It is called Wye at Monmouth: but it is out of my prains what is the name of the other river: but 'tis all one,' 'tis so like as my fingers is to my fingers, and there is salmons in both. If you

Refuse not then, British Protestants, to partake of the light which the nineteenth century sheds around you. Dismiss your antient prejudices: burn your old almanacs. Think no longer with affection and gratitude of the Reformation from the Roman yoke, and of the burned bodies of your martyrs by which it was procured. Acknowledge at length that your Cranmers, your Riddleys, your Latimers, your Bradfords, died as fools die. Give them indeed credit for sincerity, but still regard them as disturbers of the public peace. Correct your error likewise respecting the episcopal band, who at another memorable era were content to become state prisoners under a bigoted and unfeeling monarch, that they might save *their* country and *ours* from the re-imposition of the Papal tyranny, and degraded Christianity. And join, if you have no revolting feelings, in the vilifying yell against the great body of the episcopal bench, who at this time ventured to unite with the other Estate of the same

mark Alexander's life well, Harry of Monmouth's life is come after it indifferent well: for there is figures in all things." There *are* figures in all things: and figures, by which the most opposite things may be proved to be the same. The late Mr. Canning, the present Premier, the Edinburgh Review, and others, men or books, *ejusdem farinae*, may have taken their instructions orally from Dr. Doyle, the Magnus Apollo of the professors Artis neo-logicæ: but the gentleman of Wales ought to be allowed his due honor. The transition is far from violent to the Report of the Commissioners to inquire into the State of Ireland, than which a public document more dishonourable for the false dealing of both the parties concerned is scarcely to be found. See Dr. PHILLPOTTS's (now Bishop of Exeter) *Supplemental Letter to C. Butter, Esq.*

House, in defending the religion of the country and their own constitutional privileges, against the overbearing and insolent encroachments of the enemies of both ; not to say, of the country likewise.* This is liberality ; and you must complete it, by reserving all your tenderest charities for the heroes of the *old religion*, who displayed their fervorous zeal for the salvation of their countrymen by furnishing them with stakes and faggots, and officers to light them. Let your praises descend in their best fragrance upon the simplicity and humanity of Stephen Gardiner, Bishop of Winchester, and Lord High Chancellor of England, who, if he thought not that man is responsible to God for his faith, sufficiently discovered that he thought him responsible to his fellow men. Sympathize with the reluctance with which the lamb-like soul of his Lordship of London must have inflicted the salutary discipline for which his memory is so illustrious. Make the due allowances for severities which were rendered necessary by the prevalence of of an obstinate evil, and which not only were intended for good but for a time, were productive of it. After this manner let modern Protestants renounce, and atone for their antient prejudices.

* Would it not be becoming in the clergy in some public way to testify their approbation of the conduct of their respective Diocesans, and not leave it to be fabricated of them, that they condemn or desert him, or shrink from sharing the obloquy of the unprincipled against them? *The Bill* has proved itself about as unchangeable and honest as the Church of Rome: by then it had travelled through the lower House, it had completely trampled to the earth that very class of the people upon whose backs it had entered.

But this is a strain which we must not continue. The times call for weeping and mourning. The calamities of the nation, felt and in prospect, are a loud and solemn admonition to the nation to consider the iniquity which has merited and procured them. And in that iniquity must every class among us, without exception, acknowledge itself to have a share. Let every class then unite in the general humiliation. And especially—"Let the priests, the ministers of the LORD weep between the porch and the altar, and let them say, spare thy people, O LORD, and give not their heritage to reproach; that the HEATHEN should rule over them wherefore should they say among the people, where is their God?"* Should this national duty be despised and neglected, as, there is too much reason to fear, it will, and should the prayers and efforts of the faithful in the land be insufficient to outweigh the load of guilt, and to stem the torrent of divine judgment gone forth on account of it, let every individual Christian gather up his soul within itself, and consult for *its* security from the general corruption, and its hope of salvation in the future world. Let him set his affections on heaven, and look down with a holy indifference on the eager contests of earth, especially on that god of the earth, *Mammon*, the cause of the chief of them, and at whose altar is paid the principal devotion of those who are most distinguished by their hostility to the pure portion of the national religion. Let the filthy lucre go to the hearts which idolize it, and to the hands

* Joel, ii. 17.

stretched out to seize it, if on no other terms the durable and celestial treasure can be secured. Let the reptile and rapacious spirits which are leagued together for the downfall of the established Christianity of the land, glut themselves with the spoil, and riot on the prey: we are contented and thankful, if by the loss even of coffers full of gold, or barns full of tithe corn, we obtain the name, and place, and hope of the sons and daughters of the Lord God Almighty, and are heirs of the kingdom, and riches, and pleasures which he has promised to the faithful in Christ Jesus—although it would be a sword which would pierce through our very soul, that Anti-Christ should again rear his head, and set up his throne, in our Cathedrals and Churches.

THE

FOLLOWING “POSTSCRIPT”

IS ADDED TO THE RE-PRINTS OF THE EPISTLE.

The Jesuits are the Subject.

“AMONG other Arts made use of by the Gentlemen of this Society, I cannot but observe, that in the last Book published by them, Mr. Darrel* has taken a new method of vindicating their Innocence; first by drawing such a wild and extravagant a Character of a Jesuit, as no man that I know of ever yet fixed upon them; and then under that colour, taking upon him

* A Vindication of St. Ignatius &c. by William Darrel. [Dodd in his Church History, writes the name Dorrel.]

boldly to assert their Innocence, as if it were questionable only by *Perjured Witnesses, and old Ignoramus Juries*. I transcribe his Words, that the Reader may believe me: *Innocence, I am sure, stands for us; and therefore we need not fear a weak Defence, unless it be our misfortune to fall into the hands of Perjured Witnesses, and of Old Ignoramus Juries*. I do not know that any of the Evidences here produced, are of either of these kinds; and if he or his Friend Mr. *Pulton* be as good at making Defences, as forward at giving Challenges, they have now a fair opportunity of shewing their skill."

This is the common and approved recipe for making out a case of MISREPRESENTATION—SURCHARGE—then CONFUTE—then UNDERCHARGE and INVENT at pleasure. This is the manœuvre of the dotard GOTHER in his *Papist Misrepresented and Represented*, and of all his faithful followers in the present day.

Here is a very ugly man: he has the visage of an assassin I propose to convert him into a handsome one. And Ist, his enemies describe him (as I chuse to say) as a monster, with one eye, two noses, and his mouth at the back of his head—now, IInd this is all a most atrocious calumny: I can adduce the testimony of those who have seen the gentleman, that his eyes, nose and mouth are as they ought to be, both for place and number: those, therefore, who have reported of him as above, are convicted of gross misrepresentation.—Hence it follows, IIIrd, by the most approved rules of probability, that he is, like the generality of his fellow men, and a passable specimen of the human form: nay, is there not strong presumptive evidence, that the calumny of his enemies has been produced by envy at the superiority of his personal attractions; and that he is really a handsome man?—After all, he is a very ugly one.

I take some shame to myself, for not having recollected in a more appropriate place to refer with cordial satisfaction to Dr. NARES's elaborate *Life of Lord Burleigh*. I trust that the third volume will contain as accurate a statement and as well reasoned a justification of the Lord Treasurer in the conduct of his eventful and responsible life in that period with which the work here edited is more peculiarly concerned, as is contained

in the second volume respecting the litigated case of Mary Queen of Scots. I might likewise have availed myself with advantage of the *Accusations of History against the Church of Rome* by the laborious and acute GEORGE TOWNSEND, Prebendary of Durham.

IMPORTANT
CONSIDERATIONS, WHICH
OUGHT TO MOVE ALL TRUE

AND SOUND CATHOLIKES, WHO

are not wholly Jesuited, to acknowledge without all
equiuocations, ambiguities, or shiftings, that the proceedings
of her Majesty, and of the State with them, since the
beginning of her Highnesse raigne, haue
bene both mild and mercifull.

Published by Sundry of vs the Secular

Priests, in dislike of many treatises, letters,
and reports, which have been written and made in
diuerse places to the contrarie: together with our
opinions of a better course hereafter, for the
promoting of the Catholike faith
in England.

Newly Imprinted.

1601.

THE
EPISTLE GENERAL,
INSTEAD OF
A PREFACE.

Right Honourable, Worshipful, Well-beloved,
*Lords, Ladies ; Earls, Countesses ; Viscounts,
Viscountesses ; Barons, Baronesses ; Knights,
Ladies ; Gentlemen, Gentlewomen ; Bachelors,
Virgins ; Married, Single.*

ALL dearly affected of both Sexes, of all three Ages, in every Degree, State, and Condition of Life, as well for the Gifts of Graces, given you as you are Catholic (which to God, to our holy Mother the Catholic *Roman* Church, and to the See Apostolic doth make you grateful :) As also for the Gifts of Nature given you as you are *English* (which to your Prince and

Country, makes you Loyal, Serviceable and Faithful, and of both mindful;) Give me leave by an Epistle pathetical in one general passage, to speak unto you all alike, in two adoptive Surnames, *Catholic* and *English*; with Sentences Apostrophal of as great weight and wariness, as the worth of the Matter exacteth at my worthless hands; by so much the more made worthier, by how much I might be worthied with a favourable conceit had of you all, not for my unworthy sake, but for your own indemnity; for hope of leaving a Posterity; for your dear Soul's health, dear Catholics, dearly affected English, deeply affied, voluntary religious; it is for you, and to you I speak.

Here (Catholics and English, or, if you please, English Catholics) is set before your eyes a mournful spectacle of our heavy Calamities, come in a happy hour (else should I be heartily sorry for it) into my hands. It is, as in peruse you shall find, a brief Relation of the Causes moving her Majesty and the State to make so sharp Laws against us all in general, for some private Men's offences, grown now into a Faction of a dangerous sequel: Dangerous (dear Catholics) to our common Mother the Wealpublic, as we are English: Dangerous to our Sovereign and the present State, as we are Subjects: Dangerous to us all, as we are Recusants, prepared as fuel to the fury of foreign and home-born Foes, by Famine, Fire,

Sword, and wrack of Body, Soul, and all together in the turn of Fortune's Wheel, casting us all off from the highest Pyramids of *England's* wonted flourish, into Stygian depths, of the sorest downfall unexpected (I dare say) unto you all, ever to have happened by such unhappily seeming religious means.

The Contention (dear Catholics) betwixt the Secular Priests and the Jesuits, is known not to you alone, but to all our Catholic Friends in other Nations; to all our common Adversaries at home and abroad; to all or the greatest part of the Christian World, as we verily do imagine, and in some sort do know it for true. Marry, for the Causes, Originals, and Grounds, *few do, many will not, and the most part cannot* enter into them aright. They are many, questionless, as the many main Arguments in many Books divulged do make it manifest. But to stand upon one, is my only intent at this present; because the Subject of this ensuing Discourse, doth minister occasion fitliest agreeing thereunto; as treating wholly and altogether of Treasons, Conspiracies, Confederacies, Rebellions, Commotions, Platformas, Statizations, and unnatural Proceedings, by sundry Persons of our Catholic Romish Faith, Religion, Profession, Function, Calling, Condition and State.*

* The objection of many that are of the Spanish Faction, is very frivolous (if not malicious) when they say, Why do the

The intent of this Discourser in the Name of the Secular Priests in general is, not to impeach any one particular Person of the Catholic Laity, of Matters of Treason or State; but rather to excuse us all, as well those that have been abused by sinister inveigling persuasions to rush upon their ruins, as those that have been Actors, Abettors, Connivents or Fautors of their Arch-Plotter's practices. Neither is his or the Secular Priests' meaning, to accuse, excuse, or any way call in question our common Adversaries, together with the present state, as a point very impertinent to the purpose, howsoever any have deserved, occasioned, or wrought our woes, to meddle with such edge tools, as the very handling of them roughly, would rent us quite in pieces (our frowned on state considered) and a very preposterous course for Men in affliction (admit wronged by both as two opposite Adversaries) to intermeddle with those whose favours they must seek, and glad if they may obtain such graces by any demonstration that they can make, of their loyal hearts to have been unspot-

Priests lay the faults upon the Jesuits, as cause of the Catholic Persecution; seeing it is well known, that the Adversaries to both Priests and Jesuits, and all Catholics are cause thereof, &c. which, admit it were true, yet the Jesuits being equally guilty with them, it belongeth to Priests to clear the innocent Catholics, and leave the Jesuits in the suds, and our Adversaries to those that have to do with them.

ted, unpolluted, never smattered with the least uncatholic, disloyal, irreligious, inhuman, unnatural thought to God, to their Prince, to their Country, to their Friends. Neither yet were it decent in this ensuing Discourse, to meddle with the secret faults of any one, be they in defects of Grace, of Nature, or of Nurture, further than pertains to the object of State here in hand. Neither (and last of all) is my intent in this Prolegomenon to treat of Matters otherwise, than as here are set down, *scil.* only to let all Catholics understand what a dangerous state they stand in by some men's private designments. Which to make more apparent, give me leave (dear Catholics) to propose unto you this one Question, as an Introduction to this Discourse.

Is there any Sin (dear Catholics) rising upon infirmity and frailty of man committed by an Apostata, an Infidel, a Heretic, a Schismatic, an Atheist cast out of the favour of God, and accursed out of his Church, but a Catholic may, and often hath fallen into the same, and yet remained constant in his Religion to Death? Questionless there is not: As innumerable Examples of Treasons, of Murders, of Adulteries, of Incests, of Drunkenness, of Cozenage, of what not Vice, doth verify it in all Ages, in all Nations, in all Times, Sexes, and Sorts of People, though in times of Persecution, Catholics are ordinarily freer from such foul noto-

rious crimes, than when they live at liberty without fear.* And if this be so, and withal that our adversaries have touched with such vices certain Persons in particular (as *Bell* hath touched the Jesuits with Pride, Ambition, Intrusion, Usurpation, Encroachment over the Secular Priests, Affectation of Sovereignty, &c.) is there any reasonable excuse for any of their Faction, or infected with the like vices; to say, that none is or can be a true Catholic, that imitates any of our adversaries in charging a Jesuit with such like vices? or that no Priest or other should impute, promulgate, or lay open their faults, that are of one and the same religion with them, *scil.* because our adversaries have so done? If you say for this cause, that Catholics ought not to write, nor speak against such crimes in other Catholics (always supposing they are public, notorious, or to the detriment either of the Church or Commonwealth) then do you quite

* Although Catholics do ordinarily live in better order, and more free from Murders, Adulteries, Blasphemies, &c. than others that live out of God's Church at liberty and random abroad in the world do, by reason of the mean helps and means they have to avoid sin, which those want that are cut off from the Church Catholic of Christ; yet may we not think (much less maintain) that Catholics are not subject to fall into, yea, and that *de facto* often times they do fall into as great sins as any other, &c. for otherwise we should infringe the *liberty of Free-will*; as if God's Grace could not be lost, being once received; nor Sin committed, but either of Infidelity, Apostasy Heresie, or Schism, &c.

cut off the Order of Justice, stop the course of Fraternal Correction, hinder the effects of Christian Charity, violate the Laws of God and Man, and give occasion to our Adversaries, to upbraid us with maintaining of most notorious Enormities, Treasons and Abuses. If you say they may (as true it is so) then do not (dear Catholics) blame the Secular Priests for laying open such foul Treacheries, Treasons, Conspiracies, and other vices rising of the Jesuits and their Confederates, factious, ambitious, aspiring, humorous dispositions, because our adversaries have discovered the same in some sort; but rather give them (as justice, duty, and charity doth bind you) many and hearty thanks, that being all before in one predicament odious, the innocent are now made known, and thereby spared. And withal remember, that if our adversaries had holden their peace, yet were we all bound by our Catholic profession; by our professed Loyalty; by our Loyal Natural English Affection, to have opposed our selves to the Jesuitical or Spanish Faction *usque ad aras* in the Premises,

This then being the chief and only Point handled in this ensuing Discourse (and in very deed the Groundwork, Architecture, and whole building on the part of the Jesuitical Faction :) Consider with us (dear Catholics) your rightful ghostly Fathers, Natural English Subjects, and unfeignedly vowed Friends by Birth, Blood,

Education, Affection, Religion, and all Motives, that in reason, conscience, humanity or other duty, or Law of God or Man may or ought to move: What is it wherein the Secular Priests, the designed Martrys of our Country, the worthy Confessors of this Age, your own Natural Flesh and Blood, your dear, loving, and most careful Spiritual Fathers have offended you? Is the Question for Religion? Name me that Article, or one point of the Catholic Roman Faith, wherein the Secular Priests do either stagger in themselves, or seek to seduce you: but on the contrary, more ready than the Jesuits (as experience hath hitherto made it manifest) to suffer their dearest blood to be shed, rather than one soul among you should perish by their means? If the Question be about restoring the Catholic Romish Faith in our Country, in that the Jesuits hasten on the Spanish Invasion, and the Secular Priests dissuade you all from yielding to such unnatural bloody practices: Consider (dear Catholics) peruse advisedly, and ruminate in your tender English hearts this ensuing Discourse. For here you shall find, First, that the Old King of *Spain* (by the Jesuitical suggestions and plots cast for that purpose) aimed at the Crown of *England*, with the Death of her Majesty, and subversion of the State, together with the utter ruin, desolation, and destruction of this whole Isle, and the antient inhabitants thereof; And never once

shewed any care or respect, he or his had to the restoring of the Catholic Romish Faith amongst the English. Nay his direct course was taken quite contrary, *scil.* to extirpate the Name of all Catholics (that were English) out from off the face of the earth: as was most evident, both by his denial of aiding that Traitor *Stukeley* on the Pope's behalf for the conquest of *Ireland* (because he had destinated in his ambitious intent, both that and this Kingdom, yea, and *Scotland* also for himself: and also by the Words of his General or *Adalantado* the Duke of *Medina*, in effect, which were, That he would rather spare Protestants than Catholics, but neither in very deed; menacing death to all without exception of persons, to the end to make room for his Master. Then that his Son, the new King regnant in Spaine plotteth by the said Jesuitical faction, and thereupon resolveth to proceed where his Father left, against *England*, it is most apparent by the present Action in *Ireland*, now wholly brought into combustion by him: And lastly by sundry of Father *Parsons'* subjects sent thither to be Agents on the Spanish behalf for that purpose. All which do convince the Jesuitical Hispanized Faction of Falsehood, Hypocrisy, Sedition and Treason, and that it is not Religion which the King present doth care for, more than his Father did before him: But maketh that only a pretence to seduce all Catholics, and draw them to Rebellion, hoping thereby to have

their speedier Aid and Assistance, making them, and you all (dear Catholics) to cut one anothers throat. If the question be for a matter of Faction, *scil.* whether the Jesuits be of the Spanish faction or not? it is manifest they are of it: and that for this cause it is that the contention betwixt them and the Secular Priests, is now grown full ripe to so desperate, angry and blood-red a head, as all the World seeth it, The Reasons why they and too many of you (dear Catholics) are by their Siren songs so dangerously infected with *the Spanish Pipe*, are here in part set down in this ensuing Treatise, shewing that it riseth partly of this, to wit, That their first Founder *Ignatius Loyala* was a Spanish Captain: but most especially for their own Advancement, which they affect so greedily, as even *Scotland*, whose King they erst did labour for, (but with a Bear's love of their own paunch) is now most odious, mightiliest impugned, maligned, and hated of them to death, he still remaining in the same Religion he was in even then when Father *Parsons* in *Grnewate*, made the case clear, That Difference in Religion or Matters of Faith, neither ought, nor could by the Law of God, of Nature, of Nations, or Custom, ever heard of in any Nation, deprive any one inferior Subject (much less, said he, in the same place, any Sovereign) from their Right of Inheritance, or Lawful Succession by Birth or Blood, to any thing they had

Right unto otherwise, *non obstante* Recusancy on the one side, or Heresy on the other side. And yet now he maketh the case in *his Appendix as clear contrary, on the behalf of Spaine : against both* England, Fraunce, and Scotland, to all which three, he there hath entituled the Lady *Infanta*, setting now the *whole Jesuitical Uprrest, upon the Spanish Fortune*, either to be advanced, or for ever cast down, overthrown and utterly ruined by that their faction. If the question be about the verifying of all this to be true; the Treatise following doth in some sort declare it. First, how treacherously he hath dealt against her Majesty and this Kingdom in the other King's time. Secondly, his own Books and Hand-writings are and will be brought forth as witnesses against him concerning the entituling of the *Infanta* to the English Crown. Thirdly, the general Speech given out long ago, and still continued on to this present, make his intent plain, *scil.* in that he and his Crew have given out, That except the Spaniard do become a Monarch (you must understand by conquest of *England, Scotland, and Fraunce*, to which three Kingdoms *Parsons* had entituled him, and whereupon all the rest do depend) the Catholic Romish Church and Faith cannot stand, but of necessity all Religion must fail and come to nothing. Fourthly, he doth second this drift of his with the present practice now in hand. For never was he hither-

to more violently bent against both Prince, Peer, Kingdom and State, than he is at this hour; prosecuting his platform *dentibus et ensibus*, with all his main and might; in *Ireland*, by present Invasion, having already landed certain Bands of Spanish Soldiers there; and in *England*, by giving out now of fresh, That the Book of Titles (called rightly, *Parsons counterfeited Doleman*) cannot be answered, it is so learnedly done, and the Case made so clear in *that* and his *Appendix* (fathered injuriously upon the dead Cardinal *Allane* by Name) on the Lady *Infanta's* behalf, and for her rightful title to the Crowns of *England* and *Fraunce* (for both are touched, and her Grace entitled unto them therein, and by consequence to *Scotland, Ireland* and *Wales*;) to compass which Plot, he leaveth nothing undone, unsaid, uninvented, that art, wit, or malice of Man or Devil can afford him. Fifthly, To confirm this pestilent Traitor's intent and meaning against his native Country, to be as in the Premises and subsequent Discourse shall appear, it may be demonstrated by these Inferences:

First, For that having so entitled the *Infanta*, as in the late mentioned Libels (for Books are names too good for them) is to be seen, he did constrain the Students of the Seminaries in *Spaine* to subscribe to her interest; forcing them to promise, that when they should return into *England*, they would advance her rightful Title

to their uttermost ability, power, and poise of words and motion with all Catholics where they came.

Secondly, For that this disfavouring, disgusting, and utterly refusing to applaud to *Parsons'* Spanified Title, was the original, chief and only cause of the high disgrace which sundry of our nation lived in beyond the seas, ever since that faction began to wax hot; but especially it was the cause of the Lord *Dacre* his departure out of *Spaine*, and all other of the Spanish Dominions, suffering many gusts, calamities, and dishonourable calumnies, as slandered by the Jesuitical Spanish faction to be a Spy for *England*, to have intended to have set the Spanish Fleet on fire (which had been, though unfitting for his honour, yet not undeservedly on the Spanish behalf, as enemies to his native country) and that his Lordship came but into *Scotland* to colour his Vices, as being (say they most injuriously and falsly) a Libertine, an Atheist, of no Religion. And all this, because, true *Camillus*-like, he stood on the behalf of his Sovereign, the Kingdom, and the crown of *England*, against the Spanish Infanta's surmised title to the same. As in another place I have shewn at large on the behalf of that Noble Lord, whose House and Person I have ever deeply affected, if for many respects, yet in chief for this his Loyal Heart to his Sovereign, and his native Soil banished, though he be living in exile for the present, which might

move his Honour to carry a dishonourable mind, were he of a Jesuitical traitorous humour, from the which he hath ever proved to have been free.

Thirdly, For that after this (this Traitor, *Parsons* I mean) his pranks played in *Spaine*, for drawing all our English nation, there to be entangled with his unnatural Conspiracies, or else utterly disgraced, discredited, and put in danger of losing for ever their good names (yea, and their lives besides, as to some it happened) he presently after posts me up to *Rome*, vehemently urging to have had his said infamous Libel of Titles to be read in the Refectory, at Meat-time, instead of a Spiritual Repast (as the manner is there) for none other end, as all the world might see it, but to make known by that means his malicious mind to his native Sovereign and this Realm; his double diligence to advance himself and his Society, by the *Spaniards'* means; and his false, deceitful, and most malignant heart against the Secular and Seminary Priests, and other English students there, *scil.* to have them infected, inveigled, intangled in that poisoned and most pestilent net of his, cast to have entrapt them, and you all (dear Catholics) that should have received them; by this means shifting his shameless neck out of the collar, to have choked them with it by public fame, that they had received such a traitorous, seditious, and most infamous book, made (as he gave out) by a Secular Priest Maister *Doleman*, and the Ap-

pendix to it by Cardinal *Allane*, also a Secular, or Ecclesiastical Prelate (so to have left the Jesuits) O good, holy, religious men, never meddling in State-Matters) free and unacquainted with such practices. But contrary to his expectation, the students there rejected it as a treacherous libel, and him as a lewd seditious Traitor at that time, though it bred their greater affliction, as being ever since tormented and over-tyrannized by him.

Fourthly, For that the plot being once laid in such sort for the Jesuitical advancement by the Spanish, as no way left for them to start out from, or to leave that Nation; but to work their own destruction, and steep down overthrow, perceiving withal that they (the Jesuitical or Spanish faction) had received already so many disgusts, repulses, disgraces, and in all their attempts for *England*, hitherto most unfortunate, as impossible (to speak morally) ever to speed otherwise, reaping no doubt, high indignation at God's hands, for this their mockery of God, and his Catholic Church and Religion (never heard of to have been sought for by any Apostle to be restored, by such preposterous, ambitious, irreligious and bloody means :) he therefore (this Polypragmon *Parsons*) set out a book entituled *The High Counsel of Reformation for England*, &c. Wherein he will have the old Roman Agrarian Law, so firmly established in this Land, as no fee Simple of Inheritance shall be

left for any English, from the Prince to the Freeholder, to possess, enjoy, and leave by succession of birth and blood, to his posterity, as to his next heirs, further than as the Spanish Jesuitical Court, Council and Governors shall appoint for them; doubting lest either he should be frustrated of his hope from *Spaine*, or the English aliened from him and his factious Society in affection: if (as he feared) they should once hear of his unnatural cozening, hypocritical, false, ambitious heart towards his native country, people and nation.

To the same end also, and to give you and us all (dear Catholics) an unkindly Mask, to blear our eyes, to enveigle our minds, and to draw all on more easily, plausibly, and with less repugnance to the Spanish faction; he hath lately devised and procured by false suggestions, and forcibly foisted in upon us, a most strange kind of authority to be established throughout this whole Isle of *England*, *Scotland*, and *Wales*, which although it bear an outward ostentative shew of advancing the Secular Priests, by appointing one Maister *Blackwell* (thought of the most part to be of that number) to be our Arch-priest; *yet in very deed, it was the only Plot he had to further the Spaniard*, and the most effectual means he could possibly have devised, to give to the Secular Clergy, that condemn his designments, and in truth to all Priests, Prelates, and Princes in Christendom (if he might prevail here in *Eng-*

land) the greatest downfall that ever yet was given them by any Innovation, supplantation, or other Machiavellian device of infidel, heretic, or atheist. For notwithstanding that the Arch-priest must carry the name of a Secular Priest; Yet is his authority given him with such limitations, caveats, cautels, and provisos, as neither hath he any thing in the universal world to do or deal in, with or against the Jesuits, further than as in way of courtesy, they please to make him acquainted withal, for to edge sometimes forward to desperate courses: neither yet can he, neither dare he do any thing but as the Jesuits, and their Provincial *Garnet* do and shall assign him. So as in effect *Parsons*, who commandeth *Garnet* and all the rest of the Jesuits here, hath the managing of the Affairs of the Church, yea, and Commonwealth among them, together with the disposing of you all (dear Catholics) so many of you as do adhere to the Jesuitical or Spanish faction. And consequently, as by this means he and his confederates have incurred a double *Premunire* (as in another place, *scil. in the Book of Quodlibets, I mean, God willing, to declare,*) so intendeth he thereby to draw you all into the same *Predicament Premunirial* and of Treason with him; to the end you may be more eager (being once in that desperate case he and his do stand in) to pursue your own native country, your flesh and blood, your dearest friends, with hostile hand, agreeing to the danee

that he hath led you already, in all his irreligious courses.

And that it may appear more evident, that the Institution of this New Authority, of Arch-presbytery, doth tend wholly to the advancement of the Spanish, and the overthrow of this flourishing Commonwealth, by the Jesuits own pretence therein; it may please you all (dear Catholics) to be advertized of *two things* concordant with what I speak; *one is a* Letter of Father *Parsons'* own writing, wherein touching many particular points, this maketh most to our purpose, *scil.* That therein is set down in plain terms to this effect, *scil.* How the Jesuits are the most infest enemies both to the Catholic Church and Commonwealth, that are this day in the world to be found. *The other is,* of the course that was taken at *Rome*, by *Parsons'* procurement, at such time as certain of us the Secular Priests did send to our Mother City, to inform his Holiness of the inconveniences of the said Arch-presbytery in this land; and what mischiefs were by all likelihoods (as since they have certainly) like to ensue thereof to you (dear Catholics) and us altogether, with our whole nation: if the Jesuitical hot violence and impotence in aspiring, were not crossed, curbed, and infringed in time, before their disease grew remediless, as well-nigh it is so in them. To the better understanding whereof, peruse and note diligently this Relation following.

Maister *Bishop* and Maister *Charnock* coming to *Rome*, in the names of the Priests of *England*, to declare the estate unto his Holiness, went first unto the French Ambassador residing there, opening unto him the whole cause of their legation: who demanded of them, whether they had brought a Letter in their behalf from the French King his Master or no? They answered No, and that only they desired his furtherance, and his good word to procure them audience. Well (saith he) I will do what I can for you: but if you had brought a Letter from my Master, the King, to further you in your negotiation, I would have entered into the action with you: whereas now I can but move the Pope, as your Friend. Yet hearing that they were imprisoned, without any audience given, he went unto the Pope, and told him, That in the imprisoning of these two men, he had done that, whereof no example could be given in any age. For (saith he) if they had come in their own names, they had deserved to be heard: but now coming in the names of so many, and to be imprisoned unheard, is such an example as never was seen. Therefore, I beseech your Holiness, give them audience. Whereupon the Pope promised that they should have audience: and thus he departed. But forthwith cometh the Spanish Ambassador (suborned by *Parsons*,) and dissuadeth the Pope from that he had promised: saying, That the

two Priests were seditious; and for that cause came to sow sedition. And further said; That if he would give them audience, in so doing he would alienate his Master, the Spanish King, from his affection to his Holiness. Hereupon he denied them audience again. The second time the French Ambassador came and urged as before: and again audience was granted: which being known unto the Jesuits, they procured the said Spanish Ambassador to come again to dissuade the Pope: affirming, That it was a matter of greater importance than he conceived: and that he should not give them audience, if he intended to entertain his Master's good-will. By this means they were excluded from doing their message, cast in prison, cruelly handled, justice violated, all laws broken of God and Man, and the Arch-priest violently intruded upon us; the Pope's Holiness nor any other competent judge under him, never as yet hearing of the matter, nor of the egregious cogger, prejudice and blasphemy against the See Apostolic, and the Sacred Majesty of our Sovereign, and all other Princes and Prelates abused by this means.

This then is the Point we all do stand upon: scil. Whether the Premises consider (notwithstanding this new Authority being forcibly, violently, and most unjustly foisted in, as you hear, only, wholly, and absolutely for none other end but to advance the Jesuits; to bring in the

Spaniard to populate, waste, and destroy this whole Isle,) ought they the foresaid Secular Priests to oppose themselves against the Arch-priest and Jesuits, on the behalf of the whole Church, and *England's* Commonwealth, or not? or to cross these Traitors, and their unnatural designments, and to labour to draw you all (dear Catholics, deluded, cozened, and mightily blinded and deceived by them) from under their bondage, their inveigling enticements, and the endangering of your own, both bodies and souls amongst them? Or else *to let them have their swing; you your wills, and both your ruins?* This is the only offence the Jesuits charge the Secular Priests withal: That they will not consent to their unnatural attempts, for invasions, treacheries, rebellions and conspiracies; wherein themselves being entangled and plunged over head and ears, they set you on like mad dogs, to bark, bite, and devour your dear ghostly Fathers and Friends, for not yielding to your destruction. This is the scandal, the contempt, and notorious disobedience, you hear ring out, in every court and corner, that the Secular Priests have merited; for not allowing of a *Traitorous Arch-priest*, set up in prejudice of the See Apostolic, and the Commonwealth of this Land; to act these seditious Jesuits, and their Hispanized factious designments. And hence it cometh, that his great Masters, his Apparitors, Summoners, Pursuivants and

Brokers, the Jesuits and their subjects, do leave out nothing, that may move you to condemn, contemn, and hate Priests and Priesthood, in the Secular Clergy. Here, hence it cometh, that their Lay Brothers, Servants and Vassals; their *Car*, their *Gage*, and many their baser and meaner companions, term Priests, Malecontents, Factious, Seditious, Irreligious, Apostatates: Nay, Knaves, Villains, and Rebels (forsooth) to Prince *George Blackwell*, or King *Henry Garnet*, or Emperor *Robert Parsons*, which you please: for Rebellion hath a relation to some Majesty, against which they the said Rebels do rise. But yet all these outrages, and many other such reproachful indignities, or any other point or matter that may be pretended in their behalf notwithstanding; forasmuch as we the said Secular Priests, were contented to tolerate, wink at, bear withal, and put up with patience all the Jesuitical slanders, abuses, obloquies, reproaches, and what not injurious, malicious, envious, calumniation offered by them, until (even miraculously) by the Jesuits' procurement, it came to trial, whether they or we, or both, were Traitors, to God or Man. Until that time we never shewed disobedience in act, word or thought, to their Arch-priest (though cause enough we had, never to have yielded any obedience unto him: yet, now in regard of the premises, setting all other just occasions on the behalf of God's

Church, and the See Apostolic aside, though no appeal had been, *we all of the Secular Clergy* (called the faction of the seditious Jesuitical faction indeed) *una voce, do utterly disclaim and renounce from our hearts, both Arch-priest and Jesuits, as arrant Traitors* unto their Prince and Country; whom to death, we will never obey: *No, if the Pope's Holiness should charge us to obey in this sense,* to advance an Enemy to the English Crown, we would never yield to it; as by no law of nature, of nations, or of man, to be compelled thereunto: no more than to commit adultery, incest, or to murder our selves, our children, our parents, &c. And if this be termed disobedience (to our superior Maister *Blackwell*, as nothing else in the world they have to say) which hath merited so great hatred towards us all that be Secular Priests; then will we from henceforth warn all our ghostly children, wheresoever we come, to beware how they receive any of those surmised obedient, seditious, slanderous, and traitorous Jesuits into their houses: or how they keep company with any of that unnatural Faction, the sworn enemies to their prince, their country, their own flesh and blood, and to you all (dear Catholics) seduced by them to work your own destruction.

Whereas, therefore (dear Catholics) many of you do account us disobedient; true it is, that we are so, and would to God that you were so

too likewise. You infer hereupon, that we are Factious, Seditious, Rebels, Malcontents, Schismatics, &c. But therein *you do belie us*, calumniate and slander us, by false suggestions of the Jesuits, put into your green, ignorant, passionate, affectionate, indiscreetly zealous heads. Disobedient we are to the Devil and all his instrumental usurpate Authorities: because obedient to God, and all those that govern and live in authority by and under him. Disobedient we are to the Arch-priest, as an Usurper on the behalf of the Catholic See of *Rome*: because obedient to Queen *Elizabeth* as our Lawful Sovereign, on the behalf of the commonwealth of *England*. Disobedient we are in Causes Temporal to Master *Blackwell*, because his Authority, (if he have any) extends only to us in Causes Ecclesiastical. Disobedient we are for the honour of Priesthood to the Jesuitical, proud, ambitious, aspiring, arrogant, haughty Commands; because obedient to the antient, apostolic, catholic, Romish, ecclesiastical Precepts. Disobedient we are, in not yielding to the Jesuitical Arch-priest's Mock-Laws of Innovation, made (perhaps ignorantly) by him at Father *Garnet's* command, suggestion, or instruction: because obedient to the Catholic Church, her laws, customs, decrees and practice. Disobedient we are to him and them, as the Catholics of *Germany* were to *John* of *Leyden*, the Anabaptistical King of *Munster*: as the Catholics of *Africk*

were to *Donatus*: as those of *Alexandria* were to *Arius*: as Christ and his Apostles, were to the proud Pharisees: because in all points of obedience we seek to imitate our Lord and Master, and all those his Catholic Servants, like as the Jesuits imitate the Donatists, Pharisees, &c. who separated themselves; the latter from our Saviour, the former from his Church; holding an opinion, that the true Church was only among them: As in a sort the Jesuits do: First, by separating themselves in *Wisbich* from the rest of their brethren, or rather their fathers, the Reverend Antient Secular Priests, that had been Prisoners for their Catholic Religion and Profession, some of them above twenty Years, ere ever these Puritan Jesuits came amongst them: And after, by following the same course, in putting scruples into your heads, that you may not in any wise come at us, or communicate with us in any Sacrament. And so are these Jesuits become right Donatists in resemblance, howsoever they prove when they come to trial.

To conclude (dear Catholics) disobedient we are for your sakes, that you should not be seduced by Pharisaism, hypocrisy, and plausible persuasions, to your own destruction: That your posterity should not be extirpate and led captive as bondslaves into foreign lands: that her Majesty and the present State should not cut you off, as abettors, aiders, fautors, and

furtherers of the Jesuits' Treasons, conspiracies and plots, cast for invasion of this land: that you should either die like Catholics for your Religion, or else live naturally till God appoint the hour: and that you should not stain Catholic Religion with Treason, nor the Romish Supremacy with Genevian Popularity, nor religious thoughts with irreligious aspires: nor yet English innate loyalty, with Jesuitical Conspiracy of a Spanish Invasion to be made by your means: that all hope of our Country's conversion should not be quite taken away. For *what hath the Word to do with the Sword, the Preacher with the Pike, the afflicted Catholic Priest with the Prince his Affairs?* That we should be the cause (in a sort) by our connivance, consent or silence, to bring our native country all into combustion, desert and desolation, as a land forsaken: and that you should not say another day, because he was a man of God, a Catholic anointed Priest, we therefore did believe him that he would not have deceived us: which if he had not; or if he had told us how to direct our intentions: if the Catholic Secular Priests had instructed the laity in these points of Jesuitism; if the plots cast by the seditious, had been known unto us, we would all have renounced the Jesuitical and Spanish faction long ago.

That therefore you shall not have cause to curse us, nor your innocent blood to cry against us, together with the Jesuits that have already

brought you into a fool's paradise of zealous aspires; nor your posterity bewail our silence, whiles any English blood remains alive: this is the cause of our breach, and herein have we, do we, and will we be disobedient to death. Never shall our adversaries be able to upbraid us, or stain our Priestly function and Catholic profession with a Calvinian, or a Buchananian, or Cartwrightian, or a huf-muf-puritanian popularity, which is the only mark the Jesuits aim at. Never shall her Majesty nor the state suspect us, for any bill exhibited by us or our means, in her High Court of Parliament; for any alteration and change of the antient laws and customs, which both Puritans and Jesuits do greedily gape after and labour for. Never shall any Prince, People, or Nation point at us, for Traitors, unnatural, disloyal, false-hearted, unkind, ungrateful English Men; laugh us to scorn, and worthily reject us, after they have had the sack and spoil of our country by our means. Never shall all the drifts, plots, and devices, the Jesuits or yet the Devil himself can invent, bring us to be in the predicament of treason, treachery, ambitious aspires and conspiracies with them. Never shall the Catholic Church or Commonwealth of *England* find so wicked a member as a *Wolsey*, a *Parsons*, a *Creswell*, a *Garnet*, a *Blackwell*, among those whom you (dear Catholics) account of as reprobates, malecontents, atheists, and of God forsaken. Never shall the child of any

Peer, Noble, or Lord of, or in, this Land, say a Secular Priest (termed indiscreetly by you, dear Catholics, one of the faction) was cause of my ruin, and overthrow of my honourable Father, House, Blood, and Name; *which may be said, and will be proved by sundry Examples against the Puritans and Jesuits, as well conjunct as apart.* Never shall any Royal Lady of the Court, Maid of Honour, or Damsel of rare aspect, qualities, endowments or graces, distil the accents of their sorrows in heceades of cares, carks and griefs, led away as wives and concubines to base villians, swaggering mis-shapen swads, and common soldiers of foreign nations, by our means. Never shall any noble or generous heart be pulled down, nor their antient inheritance, arms, and patrimony be taken from them; nor themselves and their posterity be made captives, bondslaves or underlings to any stranger, whatsoever by our procurement. Never shall *the Angels' faces*, the flower of *England's* youth, the beauty of *Britain's* Ocean be appalled, impaired, overclouded, with a steep-down shower of stormy sorrows, by our unnatural attempts, plots and devices. Never shall the *vermilion blush of English virgins*, the womanly modest look of married wife, or the antient matron-like countenance of any widow within the Isle of *Albion* be prostituted and made common to the abortives of the hot Spanish clime by our doings. Never shall any tender mother curse, or sweet babe

weep, or any hand wring, or heart hurl out volleys of sighs in tears: nor any mother's child have cause to say, had I wist, when it is too late, by our wretched means. Never shall any man's or woman's angel be offended; nor saint grieved; nor soul punished; or pass to purgatory, and much less to hell, by our means, to curse us for evermore, as many thousands shall by the Jesuits' intended bloody invasion, the good and bad being cut off altogether thereby, and many a grisly ghost damned for ever; which (to speak *ad hominem* morally) would have been saved, if we had kept the Apostles' course, for conversion of countries.

And if these things (dear Catholics) do offend you (and for nothing else in the world it is in effect that we are holden for Disobedients) yet pardon us for telling you as a special point of your duty, and of meer good-will, what danger you stand in; and not you alone, but we all: neither we all only, but all your posterity, and our successors to the world's end.

If to Young Men and Women, especially Servants, and those that have little or nothing to live upon, my speech seem unthankful; yet to you Lords, Ladies and Gentiles of the more stayed grave, better, worthier and wiser sort; to you, I hope, this passage will be grateful, and make you more wary what servants you keep about you, and how they are effected to the Secular Priests or Jesuits, as they are Ca-

tholics, and to their Country and State, as they are English; and to both, as they are of common sense, in conceiving of things, even as they are indeed, void of affection, and all partial doom.

Only thus much have I said to shew; First, my deep desire of your welfare (dear Catholics) in general, both in body and soul; then to give you to understand in part, what it is which the Secular Priests intend by this ensuing Discourse; to wit,—Nothing else but to lay open unto you the traitorous practices of the Jesuits against her Majesty, her Kingdom, and our Country, undertaken by them of purpose to have brought them all under the tyrannical yoke of the bloody Spaniards, by pretence of advancing the Catholic Roman Faith: that thereby the true Causes (indeed) of her Majesty's Laws and Proceedings against Catholics, might be no longer defamed with infamy, and Jesuitical most shameful reproaches, published to the World in diverse of their discourses and libels, further than they have deserved; and withal, to give you warning by way of insinuation, what we are to look for at their hands in time to come, if they be not repressed or prevented. As also in all friendly, faithful and Catholic manner to admonish you, that you look well before you leap into these and all other the like practices: and that you be not hereafter so heady in your censures, speeches and proceedings, either a-

gainst her Majesty, the present State, your whole Country, and us your antient ghostly Fathers, the Secular Priests, as heretofore many of you by false Persuasions have been.

And last of all have I set down this Preamble instead of an Epistle, that *this so fruitful a Labor and Pains taken by my Brethren, coming to my Hands*, should not pass naked from me without a Preface agreeing to the Matter: As none other shall, which may either profit you, (dear Catholics) to know of, or clear the Secular Clergy against the Jesuitical Calumniation and Slander.

And so in all good wishes of health and happiness unto you, and favourable censure to be given to these of their and my faithful endeavours, I commit you all, and our common cause, to God's holy protection, and my self to your devout prayers.

*Yours all, as you favour our Catholic
Roman Church, and the Weal-
public of our Native Land.*

W. W.

IMPORTANT CONSIDERATIONS

Which ought to move all true and sound Catholics, who are not wholly Jesuited, to acknowledge without all Equivocations, Ambiguities, or Shiftings, that the Proceedings of her Majesty, and of the State with them since the beginning of her Highness' Reign, have been both mild and merciful.

RIGHT Worshipful and our very dear Friends. We your antient Teachers and spiritual Fathers, the Secular Priests in *England*, that sundry years for your sakes, have endured many calamities, but cannot frame our selves to the new Jesuitical Faction, that beareth so great a sway with you; are every where amongst you accounted simple persons: men destitute of the spirit of government: without all policy and providence, ignorant pilots, how to cast about with our ships in sudden gusts or storms: not trained up in the managing of great affairs, and far unmeet (God wot) to take upon us the guiding of Souls.) All which disgraces, in the sense they are imputed unto us, we take in good part, whether they proceed from

your selves, or from your *Spanish* Statists, that can work wonders, or from you both: and we must acknowledge, that if their courses, either formerly taken, or still intended for the re-establishing of the Catholic Faith in this Kingdom, be good, ours do come far short of that pitch: and well you may think, as already you have (in your wisdoms) censured our weakness, and judged of us. Howbeit, as yet by your good patience, we must be bold to rejoice in our simplicity, and to confess in direct terms, and so tell you plainly, and wish you all to mark it well, that, *posteriores cogitationes solent esse sapientiores*. Experience is said to be the mistress of fools: but she is no foolish mistress. The Jesuitical plots for the restoring of religion in this land, by treasons or invasions, are not sanctified or blessed by the hand of God. Some of us the antienter sort of priests, have ever misliked their courses herein: and many other we know are of the same judgment. The old approved paths of our forefathers, (when men have beaten their brains to the utmost) will always prove the best. Novelties and fine devices of busy and unquiet heads, are but as *May*-flowers that are gone in *June*; they may carry a fair shew, but they will not continue. The antient manner of planting the Catholic Faith, hath been by Preaching, Prayers, private Instructions, Confessions, Absolutions, and by the exercising of other Priestly functions, given *ad edificationem non ad destructionem*, to teach obedience, not rebellion: to fill men's hearts with joy and peace, by the inward working of the Holy Ghost; and not to feed them with hopes of invasions and treacheries, with the moonshine in the water, and follies, or with preposterous

cogitations, to think they may expect for figs from thistles, or that men may do evil, that good may come of it. As simple priests as you esteem us, yet this we tell you, that we are not ignorant of the *Machiavellian* Rules, which your Rabbies practise: nor of their wild-geese races, wherein they have run themselves out of all honest breath. But we know them, not to embrace them (we thank God) but to disclose them, or rather to acknowledge them for wicked (being disclosed too apparently already to our hands:) that you in time might eschew them, (if you will be advised by us) and all the world at the length may bear us witness, how much we detest them from our hearts, and abhor them. Whilst we had any hope, that these Political Fathers (as they joy to be termed) would at the last have reclaimed themselves, and grown more tractable and modérate in their designments against our *Sovereign* and *Native Country*: we were silent in respect of the common Cause, and very well content to undergo many inconveniences and miseries, which we might have avoided (as we are persuaded) if we had sooner opened ourselves, and professed our said detestation of such their, no way priestly, but very irreligious courses: whereby the *State* hath been most justly irritated and provoked against us. For when we consider on the one side, what we know our selves, concerning the Laws made of later years, with the occasions of them, and likewise as touching the proceedings of the *State* here, since the beginning of her Majesty's Reign, as well against us that are Priests, as also against other Catholics of the Laity: and do find on the other side, what practices, under the pretence of Religion, have been set on foot, for

the utter subversion both of the *Queen* and of her kingdom: and therewith further call to mind, what sundry Jesuits and men (wholly for the time or altogether) addicted to Jesuitism, have written and published to the world in sundry Treatises, not only against the said Laws and course of Justice, but in like sort against her chief Counsellors, and (which exceedeth all the rest) against the Royal person of her Majesty, her Honour, Crown, and most Princely Sceptre: it may in our opinions be rather wondered, that so many Catholics of both sorts, are left alive in the realm to speak of the Catholic Faith, than that the *State* hath proceeded with us from time to time, as it hath done. It may seem strange to some, that these things should proceed from us that are Priests: but divers of you can bear us witness, that they are no new conceits, bred in us, by reason of the opposition we have with the Jesuits: and besides, no small number of Catholics (as we are persuaded) have long expected this duty at our hands: that thereby our Allegiance and Fidelity to our *Queen* and Country might be the better testified, the hard opinion of us mitigated, our actions and profession of duty better credited: the cause we stand for, more regarded: and we our selves (for our plain dealing, and for the good of the Church) might be the better reputed of, and esteemed, or at the least in some sort borne with and tolerated, as men that do distinguish between religion and treason.

We wish with all our hearts, (and groan every day at the contrary) that her Majesty had continued in her obedience to the *See Apostolic*, as *Queen Mary* her Sister of famous memory, had left her a worthy

example: but seeing that God for our sins would have it otherwise, we ought to have carried ourselves in another manner of course towards her, our true and lawful *Queen*, and towards our country, than hath been taken and pursued by many Catholics, but especially by the Jesuits. And therefore (as well to discharge our own consciences, as to satisfy many of you of the moderater sort of Catholics, according to the old saying, better late than never) we have thought it our parts, (being her Highness natural born Subjects) to acknowledge the truth of the carriage of matters against us, and the apparent causes of it: that the blame may indeed, from point to point, light and lie where it ought to do, and both sides bear no other than their own burthens, as the laws both of God and man do require. If hereby her Majesty may in any sort be appeased, and the *State* satisfied, our own former courses bettered, and the realm secured, that the like shall never hereafter be attempted or favoured by any of us, but be revealed, if we know them, and withstood, if they be enterprised, with all our goods and our lives, even to our uttermost ability, be their pretences never so fair, for religion, or what else can be devised: we shall think ourselves happy, and will not regard what all the malice and spite of the Jesuits can work or effect against us.

It cannot be denied, but that for the first ten years of her Majesty's Reign, the state of Catholics in *England* was tolerable, and after a sort in some good quietness. Such as for their consciences were imprisoned in the beginning of her coming to the crown, were very kindly and mercifully used, the state of things then considered. Some of them were appointed to remain with such

their friends, as they themselves made choice of. Others were placed, some with Bishops ; some with Deans ; and and had their diet at their tables, with such convenient lodgings and walks for their recreation, as did well content them. They that were in the ordinary prisons, had such liberty and other commodities, as the places would afford, not inconvenient for men that were in their cases. But that our brethren of the more fiery and Jesuitical humour may not snuff hereat : we have thought it meet to cool their heat, with some of Maister *Parsons*, and his fellow Maister *Creswell's* more gentle delays, (than are usual with them :) who in one of their books do confess as much in effect, as here we have set down, if not more : thus these great Emperor-like Jesuits do speak to her Majesty. *In the beginning of thy Kingdom thou didst deal something more gently with Catholics: none were then urged by thee, or pressed either to thy sect, or to the denial of their faith. All things (indeed) did seem to proceed in a far milder course : no great complaints were heard of : there were seen no extraordinary contentions or repugnancies : some there were that to please and gratify you, went to your Churches. But when afterwards thou didst begin to wrong them, &c.* And when was that our great *Monseigneurs* ^p Surely whensoever it was : (to answer for you) we ourselves (certain Catholics of all sorts) were the true causes of it. For whilst her Majesty and the *State* dealt with the Catholics, as you have heard, (which was full eleven years, no one Catholic being called in question of his life, for his conscience, all that time :) consider with us, how some of our profession proceeded with them. Her Highness had scarcely felt the crown warm upon her head, but

it was challenged from her by some of her neighbours, as Maister *Saunders* noteth. The *French* were sent into *Scotland* to do somewhat, you may be sure which concerned her Majesty (the circumstances considered) to look unto. Afterwards certain matters were undertaken by her Majesty in *Fraunce* : and the affairs in *Scotland* did so proceed, as that the *Queen* there was compelled 1567, to fly into *England*, where for a great time, she was very honourably entertained, her liberty only excepted. But with these matters, what had we to do, that were either Priests or private men ? If either *Fraunce* or *Scotland*, had cause to repine or complain; some of those nations might have done, written, and spoken as it had pleased them. It little became either Maister *Saunders* (otherwise an excellent man) or Maister *Parsons*, or any other of our own nation, to have intermeddled with those matters, or to write as they have very offensively done in divers of their books and treatises ; to what purpose we know not ; except it were to show their malice, to dishonour their own Country as much as lay in them, and to move a greater dislike in the State of all that be Catholics, than before they had. Kings ever have had, and will have their plots and practices for their own safeties : it being as inconvenient in their policy, for one prince by his might to over-top another, as it is amongst the principal members of our natural bodies, for one member to swell or grow too great above his due proportion. Happy had we Catholics been at this day, if these men, being Priests, had never troubled themselves with State-matters, which they have managed, as *Phaeton* did his father's chariot : very greatly to our prejudice. Let them pretend never so great skill in their disposing

of kingdoms *ordine ad Deum*: they have certainly dealt with ours *ordine ad Gehennam*.

But this is not all which the *State* may justly challenge us for. In the time of our said Peace, and upon the coming into *England* of the Queen of *Scots*, whilst her Majesty of *England* and the *State* were busied, as partly you have heard before: it pitieth our hearts to see, and read, what hath been printed and published out of *Italy* in the life of *Pius Quintus* concerning his Holiness' endeavours, stirred up by false suggestions to join with the King of *Spaine* for the utter ruin and overthrow both of our Prince and Country. Would to God such things had never been enterprised: and most of all, that they had never been printed. We that have some skill with our pens, presume too much a great deal, upon our own wits. What good the mentioning of these points can bring to the Church, we see not: but sure we are, it hath done much hurt, and given our common enemies very great advantage against us. For now it is usually objected unto us, by every one of any reach, when we complain of some hard dealings towards us: yea, say they (very well good Maisters) were you not in quiet? Who then gave the cause that you were troubled? When her Majesty used you kindly, how treacherously was she dealt with by you? Did not *Pius Quintus* practise her Majesty's subversion: she (good Lady) never dreaming of any such mischief? Was not one *Robert Ridolphi* a gentleman of *Florence* sent hither by the *Pope* (under colour of merchandize) to solicit a rebellion? Did not *Pius Quintus* move the King of *Spaine* to join in this exploit, for the better securing of his own Dominions in the Low Countries? Was not the *Bull* denounced against her Majesty

that carrieth so fair a preface of zeal and pastoral duty, devised purposely to further the intended rebellion, for the depriving of her Majesty from her Kingdom? Had not the *Pope* and King of *Spaine* assigned the Duke of *Norfolke* to be the head of this Rebellion? Did not the *Pope* give order to *Ridolphi*, to take 150,000 crowns to set forward this attempt? Was not some of that money sent for *Scotland*: and some delivered to the said Duke? Did not King *Philip* at the *Pope's* instance, determine to send the Duke of *Alva* into *England* with all his Forces in the Low Countries, to assist the Duke of *Norfolke*? are all these things true, and were they not then in hand, whilst her Majesty dealt so mercifully with you? How can you excuse these designments: so unchristian, so unpriestly, so treacherous, and therefore so un-prince-like? When we first heard these particulars, we did not believe them, but would have laid our lives they had been false: but when we saw the book, and found them there, God is our witness, we were much amazed; and can say no more, but that his Holiness was misinformed, and indirectly drawn to these courses.

But to proceed; it being unknown to the *State* what secret matters were in hand against them, both at home and beyond the seas; the Catholics here continued in sort as before you have heard, till the said Rebellion brake forth in the North, 1569, a little before *Christmas*: and that it was known that the *Pope* had excommunicated the *Queen*, and thereby freed her subjects (as the *Bull* importeth) from their subjection. And then there followed a great restraint of the said Prisoners: but none of them were put to death upon that occasion; the sword being then only drawn against

such Catholics as had risen up actually into open rebellion. Wherein we cannot see what her Majesty did, that any prince in Christendom in such a case would not have done. And as touching the said Bull, many both Priests and Lay Catholics have greatly wished that it had never been decreed, denounced, published, or heard of. For we are persuaded, that the *Pope* was drawn thereunto, by false suggestions of certain indiscreet turbulent persons; who pretending to him one thing, had another drift in their heads for their own advancement. And therefore we have ever accounted of it as a sentence procured by surreption; knowing it be no unusual thing with the *Pope*, through indirect means and factious heads, to be often deceived in matters of fact; as we now find it, in the setting up of our new Arch-Priest.

Now upon all these occasions, her Majesty being moved with great displeasure, called a Parliament in the thirteenth year of her Reign, 1571: wherein a Law was made containing many branches, against the bringing into this Land, after that time, of any Bulls from *Rome*, any *Agnus Dei*, Crosses or Pardons: and against all manner of persons, that should procure them to be so brought hither, with many other particularities thereunto appertaining. Which Law, although we hold it to be too rigorous, and that the pretended remedy exceeded the measure of the offence, either undutifully given, or in justice to have been taken: yet we cannot but confess as reasonable men, that the *State* had great cause to make some Laws against us, except they should have shewed themselves careless for the continuance of it. But be the Law, as any would have it never so extreme: yet surely it

must be granted, that the occasions of it were most outrageous: and likewise, that the execution of it was not so tragical, as many since have written and reported of it, For whatsoever was done against us, either upon the pretence of that law, or of any other, would never we think have been attempted, had not divers other preposterous occasions (besides the causes of that law) daily fallen out amongst us: which procured matters to be urged more severely against us.

In the year 1572, out cometh Maister *Saunders*' Book, *de visibili Monarchia*; wherein he taken upon him to set down, how the *Pope* had sent one Maister *Morton* and Maister *Webbe* two Priests, before the said Rebellion, to the Lords and Gentlemen in the North: to excite them with their Followers to take up arms. And the rather to persuade them thereunto, they signified unto them by the *Pope's* commandment, that her Majesty was excommunicated, her Subjects were released from their obedience, and much more to that purpose. Likewise the said Maister *Saunders* doth justify the said commotion, and ascribeth the evil success it had, to the over-late publishing of the said Bull (it being not generally known of till the year after, when Maister *Felton* had set it upon the Bishop of *London's* Gate :) affirming that if it had been published the year before, or when they were in Arms, the Catholics would undoubtedly so have assisted them (the said Rebels) as that they must (no question of it) have prevailed against the *Queen*, and had certainly executed the said sentence at that time, for her deposition from the crown. Besides whereas the *State* in the said Parliament, had confirmed the attainder of the chief persons by name,

Upon their arrival, and after the said brags, Maister *Parsons* presently fell to his Jesuitical courses: and so belaboured both himself and others in matters of state, how he might set her Majesty's crown upon another head (as appeareth by a letter of his own to a certain Earl) that the Catholics themselves threatened to deliver him into the hands of the civil magistrate, except he desisted from such kind of practices.

In these tumultuous and rebellious proceedings by sundry Catholics, both in *England* and *Ireland*, it could not be expected but that the *Queen* and the State would be greatly incensed with indignation against us. We had (some of us) greatly approved the said rebellion: highly extolled the rebels, and pitifully bewailed their ruin and overthrow. Many of our affections were knit to the *Spaniard*: and for our obedience to the *Pope*, we all do profess it. The attempts both of the *Pope* and *Spaniard* failing in *England*, his Holiness, as a temporal Prince, displayed his banner in *Ireland*. The plot was to deprive her Highness first from that Kingdom (if they could) and then by degrees to depose her from this. In all these plots none were more forward than many of us that were Priests. The Laity, if we had opposed ourselves to these designments, would (out of doubt) have been over-ruled by us. How many men of our calling were addicted to these courses, the *State* knew not.* In which case (the premises discreetly considered) there is no King, or Prince in the World, disgusting the *See* of *Rome*, and having either force or metal in him, that would have endured us, if possibly he could have been revenged, but rather (as we think) have utterly rooted

* Saunders, Morton, Web, &c.

us out of his territories, as traitors and rebels both to him and his country. And therefore we may rejoice unfeignedly, that God hath blessed this kingdom with so gracious and merciful a Sovereign, who hath not dealt in this sort with us. Assuredly if she were a Catholic, she might be accounted the mirror of the world: but as she is, both we and all other Catholics, her natural subjects, deserve no longer to live, than we hereafter shall honour her from our hearts, obey her in all things (so far as possibly we may,) pray for her prosperous reign and long life, and to our powers defend and protect both her and our country against any whatsoever, that shall by force of arms attempt to damnify either of them. For in the said garboils, and very undutiful proceedings, how hath her Highness dealt with us? From the time of the said Rebellion and Parliament, there were few above twelve, that in ten years had been executed for their consciences (as we hold, although our adversaries say for Treason :) and of those twelve some perhaps can hardly be drawn within our account, having been tainted with matters of rebellion. The most of the said number were Seminary Priests, who if they had come over into *England* with the like intents, that some others have done, might very worthily have been used as they were. But in our consciences, nay some of us do know it, that they were far from those seditious humours: being men that intended nothing else but simply the good of our Country, and the conversion of souls. Marry, to say the truth, as we have confessed before: how could either her Majesty or the State know so much? They had great cause, as politic persons, to suspect the worst.

Besides to the further honour of her Majesty we may not omit, that the States of the whole realm assembled in Parliament *Anno* 1576, were pleased to pass us over, and made no laws at that time against us. The antient prisoners that had been restrained more narrowly in the year 1570, were (notwithstanding the said enterprises in *Ireland*) again restored to their former liberty, to continue with their friends as they had done before. Such as were not suspected to have been dealers or abettors in the said treasonable actions, were used with that humanity, which could well be expected. But when the Jesuits were come, and that the State had notice of the said Excommunication, there was then within a while a great alteration. For such were the Jesuits' proceedings, and with so great boldness, as though all had been theirs, and that the State should presently have been changed.

Her Majesty had seen what followed in her Kingdom upon the first Excommunication; and was therefore in all worldly policy to prevent the like by the second. The jealousy also of the State was much increased by Maister *Sherwin's* answers upon his examination, above eight months before the apprehension of Maister *Campion*. For being asked whether the *Queen* was his lawful Sovereign, notwithstanding any Sentence of the *Pope's*, he prayed that no such question might be demanded of him, and would not further thereunto answer. Two or three other questions much to the same effect, were likewise propounded unto him, which he also refused to answer. Matters now sorting on this fashion, there was a greater restraint of Catholics, than at any time before. Many both Priests and Gentlemen were sent into the Isle of *Ely*, and other places, there

to be more safely kept and looked unto. In *January* following 1581, (according to the general computation,) a Proclamation was made for the calling home of her Majesty's Subjects beyond the Seas; (such especially as were trained up in the Seminaries) pretending that they learned little there, but disloyalty; and that none after that time, should harbour or relieve them, with sundry other points of very hard intendment towards us. The same month also a Parliament ensued, wherein a Law was made agreeable in effect to the said Proclamation, but with a more severe punishment annexed. For it was a penalty of death, for any Jesuit or Seminary Priest, to repair into *England*, and for any to receive and entertain them, which fell out according to *Bishop Watson's* former speeches or prediction; what mischief the Jesuits would bring upon us. We could here as well as some others have done, shew our dislike with some bitterness of the said law and penalty. But to what purpose should we do so? It had been a good point of wisdom in two or three persons, that have taken that course, to have been silent; and rather have fought by gentleness and sweet carriage of themselves to have prevented the more sharp execution of that Law, than by exclaiming against it when it was too late, to have provoked the *State* to a greater severity against us. And to confess something to our own disadvantage, and to excuse the said Parliament: if all the Seminary Priests then in *England*, or which should after that time have come hither, had been of *M. Morton's* and *M. Saunders'* mind before mentioned (when the first excommunication came out) or of *M. Saunders* his second resolution, (being then in arms against her Majesty in *Ireland*;) or of *M. Parsons'* traitorous disposition, both

to our *Queen* and Country: the said Law (no doubt) had carried with it a far greater show of justice. But that was the error of the *State*: and yet not altogether (for ought they knew) improbable, those times being so full of many very dangerous designments and Jesuitical practices.

In this year also, divers other things fell out unhappily towards us poor Priests, and other the graver sort of Catholics, who had all of us single hearts, and disliked (no men more) of all such factious enterprises. For notwithstanding the said Proclamation and Law, Maister *Heywood* a Jesuit came then into *England*, and took so much upon him, that Father *Parsons* fell out exceedingly with him; and great troubles grew amongst Catholics, by their brabblings and quarrels. A Synod was held by him the said Maister *Heywood*, and sundry antient customs were therein abrogated, to the offence of very many. These courses being understood (after a sort) by the State; the Catholics and Priests in *Norfolke* felt the smart of it. This summer also in *July*, Maister *Campion* and other Priests were apprehended; whose answers upon their examinations, agreeing in effect with Maister *Sherwin's* before mentioned, did greatly incense the State. For amongst other questions that were propounded unto them, this being one, *viz.* If the Pope do by his Bull or Sentence pronounce her Majesty to be deprived, and no lawful *Queen*, and her subjects to be discharged of their allegiance and obedience unto her; and after, the Pope or any other by his appointment and authority do invade this Realm; which part would you take, or which part ought a good Subject of *England* to take? Some answered, that when the case should happen,

they would then take counsel, what were best for them to do; Another, that when that case should happen he would answer, and not before; Another, that for the present, he was not resolved what to do in such a case; Another, that when the case happeneth, then he will answer; Another, that if such deprivation and invasion should be made for any matter of his faith, he thinketh he were then bound to take part with the Pope.

Now, what King in the world, being in doubt to be invaded by his enemies, and fearing that some of his own subjects were by indirect means, drawn rather to adhere unto them than to himself; would not make the best trial of them he could for his better satisfaction, whom he might trust to? In which trial if he found any, that either should make doubtful answers, or peremptorily affirm, that (as the case stood betwixt him and his enemies) they would leave him their Prince and take part with them; might he not justly repute them for Traitors and deal with them accordingly? Sure we are, that no King or Prince in Christendom, would like or tolerate any such subjects within their dominions, if possibly they could be rid of them.

The duty we owe to our Sovereigns, doth not consist in taciturnity or keeping close within ourselves such allegiance as we think sufficient to afford them; but we are (especially when we are required thereunto) to make open profession of it, that we may appear unto them to be such subjects as we ought to be, and as they may rely upon, if either their kingdoms or safeties be in hazard or danger. And we greatly marvel, that any Jesuits should be so hard laced (concerning the performance of their duties, towards the Fathers and Kings of those Countries where they were born, and whose

Vassals they are) considering unto what obedience they tie themselves toward their own General, Provincial, and other Governors; unto whom they were no way tied, but by their own consents, and for that it hath pleased them voluntarily to submit themselves unto them. If a quarrel should fall out, for example, betwixt the Jesuits and the Dominicans, it would seem a very strange matter to the Provincial or General of that Society, to be driven to be demanded of a Jesuit, which part he would take. But therewith we have not to intermeddle; only we wish, that whilst they look for so great subjection at those men's hands that be under them, they do not forget their own allegiance towards their Sovereigns; or at the least so demean themselves as we poor men (every way their equals, and as sound Catholics as themselves, that we go no further) may not be brought into hatred with her Majesty, unto whom we profess all duty and true allegiance; let other men qualify the same as they list.

About the time of the overthrow of the Pope's forces in *Ireland*: his Holiness (by the false instigations of the Jesuits) plotted with the King of *Spaine*, for the assistance of the Duke of *Guise*, to enterprise upon the sudden, a very desperate designment against her Majesty; and for the delivery and advancement to the crown of the *Queen of Scotland*. For the better effecting whereof *Mendoza* the Jesuit and *Ledger* for the King of *Spaine* in *England*, set on work (a worthy Gentleman otherwise) one Maister *Francis Throckmorton* and divers others. And whilst the same was in contriving (as afterwards Maister *Throckmorton* himself confessed, 1584,) the said Jesuitical humour had so possessed the hearts of sundry Catholics, as we do unfeignedly

rue in our hearts the remembrance of it, and are greatly ashamed that any person so entitled, should ever have been so extremely bewitched. Two Gentlemen about that time also, *viz. Anno, 1583*, Maister *Arden* and Maister *Somervile* were convicted by the laws of the realm, to have purposed and contrived how they might have laid violent hands upon her Majesty's sacred person. Maister *Somervile's* confession therein, was so notorious, as it may not be either qualified or denied. And Doctor *Parry*, the very same year, was plotting with Jesuits beyond the Seas, how he might have effected the like villany. How the worthy Earl of *Northumberland* was about this time brought into the said Plot of the Duke of *Guise* (then still in hand) we will premit. Maister *Parsons* that was an Actor in it, could tell the story very roundly at *Rome*: it wrought the noble Earl's overthrow, 1585, which may justly be ascribed to the Jesuitical practices of the Jesuit *Mendoza* and others of that crew. Hereunto we might add the notable Treasons of Maister *Anthony Babington* and his complices in the year, 1586, which were so apparent, as we were greatly abashed at the shameless boldness of a young Jesuit, who to excuse the said traitors, and qualify their offences, presumed in a kind of supplication to her Majesty to ascribe the plotting of all that mischief to Maister Secretary *Walsingham*. The treachery also of Sir *William Standley* the year following, 1587, in falsifying his faith to her Majesty, and in betraying the trust committed unto him by the Earl of *Leicester*, who had given him the honourable title of Knighthood: as it was greatly prejudicial to us, that were Catholics, at home, so was the defence of that disloyalty (made by a worthy man, but by the persua-

sions (as we think) of *Parsons*) greatly disliked of many both wise and learned. And especially it was wondered at a while (until the drift thereof appeared more manifestly in the year 1588) that the said worthy person by the said lewd Jesuits, laid down this for a ground in justifying of the said *Standley*: viz. *That in all Wars, which may happen for Religion, every Catholic man is bound in conscience to employ his person and forces by the Pope's direction: viz. How far, when, and where, either at home or abroad, he may and must break with his temporal Sovereign.* These things we would not have touched, had they not been known in effect to this part of the world: and that we thought it our duties to show our own dislike of them: and to clear her Majesty (so far as we may) from such imputations of more than barbarous cruelty towards us, as the Jesuits in their writings, have cast by heaps upon her: they themselves (as we still think in our consciences and before God) having been from time to time the very causes of all the calamities, which any of us have endured in *England* since her Majesty's Reign. Which we do not write, simply to excuse her Highness, although we must confess, we can be contented to endure much, rather than to seek her dishonour; but for that we think few Princes living, being persuaded in Religion as her Majesty is, and so provoked as she hath been, would have dealt more mildly with such their subjects (all circumstances considered) than she hath done with us.

But now we are come to the year 1588, and to that most bloody attempt, not only against her Majesty and our common enemies, but against ourselves, all Catholics: nay against this flourishing kingdom and our own

native country. The memory of which attempt will be (as we trust) an everlasting Monument of Jesuitical Treason and Cruelty. For it is apparent in a Treatise penned by the advice of Father *Parsons* altogether, (as we do verily think) that the King of *Spaine*, was especially moved and drawn to that intended mischief against us, by the long and daily solicitations of the Jesuits, and other *English* Catholics beyond the seas, affected and altogether given to Jesuitism. And whereas it is well known, that the Duke of *Medina Sidonia* had given it out directly, that if once he might land in *England*, both Catholics and Heretics that came in his way should be all one to him: his Sword could not discern them, so he might make way for his Master, all was one to him; yet the said Father *Parsons* (for so we will ever charge him, though another man by his crafty persuasion took upon him to be the Author of that Book) did labour with all the Rhetoric he had to have persuaded us, upon the supposed arrival of the *Spaniard*, to have joined with him to our own destructions: telling us many fair tales, and alluring us with sundry great promises, all of them mere illusions, falsehoods, and most traitorous instigations and jugglings. He ascribeth it to *error of conscience, and want of courage*, terming the same an *effeminate dastardy*: that we had then suffered her Majesty almost thirty years to reign over us. He threatened us with *excommunication, and utter ruin both of ourselves and all our Posterity, if we did then any longer obey, abet, or aid, defend or acknowledge her Highness to be our Queen, or Superior: and did not forthwith join ourselves with all our Forces to the Spaniards*. The good Cardinal (by *Parsons'* means) is drawn to say, *That the*

Pope had made him Cardinal, intending to send him as his legate for the sweeter managing of this (forsooth) godly and great affair: and to affirm upon his honour and in the word of a Cardinal, that in the fury of the Spaniards' intended conquest, there should be as great care had of every Catholic and penitent person, as possibly could be. And to allure the Nobility of this Realm, he promised them to become an humble Suitor on their behalves, that (so as they shew themselves valiant in assisting the King of Spaine's forces) they might continue their noble Names and Families. Surely they had been wise men, that should have relied much either upon his promises or the Spaniards' courtesies. This Jesuit also telleth all Catholics, the better to comfort them (but indeed to the great scandal for ever of all priesthood,) and to shew how just and holy the cause was they had in hand: that there were divers Priests in the King's army, ready to serve every man's spiritual necessity, by Confession, council, and all consolation in Christ Jesus. Also he so advanceth the Forces of the Enemies, and extenuated her Majesty's abilities to withstand them, as he accounted the victory obtained in effect before they were landed: telling us, That besides the said great forces, we should so be assisted by the blessed Patrons both in Heaven and Earth, with the guard of all God's holy Angels, with our blessed Saviour himself in the Sovereign Sacrament, and with the daily most holy oblation of Christ's own dear body and blood, as it could not fall out otherwise, but that we must needs prevail. Which kind of persuasions, some of them being ridiculous, the most very traitorous, and these last most

blasphemous, as tending so greatly to the dishonour of religion, we detest and abhor. And in all these Jesuitical and disloyal practices, this is our comfort: that albeit we doubt not, but that the Pope as a temporal Prince did join and contribute towards this intended invasion: yet we find Father *Parsons'* declaration of *Xistus Quintus'* sentence of deposition of her Majesty at that time, and of his admonition thereunto adjoined, as in the Pope's name, to have no warrant at all besides his own bare affirmation, either of *Breve* or of any other public instrument, as in such cases had been most necessary, otherwise than that he told us, it was the Pope's pleasure that we should take notice thereof by his book which was then printed, and to have been scattered amongst us. By warrant whereof (as we are persuaded) it was not lawful for us to have killed a Goose, if her Majesty had forbidden us so to do.

Of these matters (to return still to our former Apologies) we would have said nothing, were they not objected unto us, and shewed us out of the books themselves, as notes and arguments of our traitorous hearts: our adversaries pressing the same upon us, as if they did belong unto us, and we were as guilty of them, as either they that plotted or published them. Which conceit, if it should take root in those that be in authority, how could we hope for any favour, but were rather to expect the greatest extremity that might be? So as still we may say, that the proceedings held against her Majesty well weighed, these foreign Jesuitical practices have been the cause of all our troubles.

When it had pleased God to deliver her Majesty

and this Kingdom from the said intended invasion, Maister *Parsons* whether ashamed of the foil, (for the success whereof he was so peremptory) or for that he thought matters would be better managed in *Spaine*, if he were there to give his advice, departed from *Rome* (as we take it) and became a Courtier to attend King *Philip*: where by *Mendoza* his fellow Jesuit's means, he grew shortly into so great estimation (not for any goodness in him towards this realm, you may be sure, but rather in respect of his deadly hatred against it) that he procured a Seminary to be erected at *Valledolyd*, 1589. But we will leave his proceedings in *Spaine* a while.

In these ten years last mentioned from 1580 till 1590, or but little before, we find her Majesty to be excommunicated by *Gregory* the Thirteenth: M. *Sherwin* and the rest of our Brethren too much Jesuited, refuse to answer, whether they will take the Queen's part or the Pope's, if he should come by force of arms to assail her in her own Kingdom: *Parsons* and *Heywood* are found to be Practitioners, but especially *Parsons*. The intention of the Duke of *Guise* is entertained here and prosecuted: Her Majesty's life is sought by treachery: *Babington* and his companions shoot at the Crown: *Stanley* is a Traacherer, breaketh his Faith, and is defended for so doing. Then followed the invasion: and lastly, *Parsons'* plottings in *Spaine*, and the erection of new Seminaries there. Now let us consider how we ourselves all this while have been dealt with. Such of us as remained in Prison at *Wisbich* (and were committed thither, 1580, and others not long after committed also thither, to the number of about 33 or 34)

continued still in the several times of all the said most wicked designments, as we were before; and were never brought into any trouble for them, but lived there, college-like, without any want and in good reputation with our neighbours that were Catholics about us. It is true that towards the number of fifty (as our memory serveth us) Priests and Catholics of all sorts, within the compass of the said ten years were put to death: we say upon our knowledges (concerning the most of them) for their Consciences: but our Adversaries (as they think) do still affirm for Treason. Such Priests as in their examination were found any thing moderate, were not so hardly proceeded with: insomuch as 55 (to our remembrance) that by the Laws (we acknowledge) might likewise have been put to death, were in one year, *viz.* 1585, (what time great mischiefs were in hand) spared from that extremity, and only banished. Which Fact, howsoever some have written of it, the parties themselves accounted it for a great benefit, and so would they also have done (we doubt not of it) if they had been then of that number. Whereas therefore Maister *Parsons* (as we think) exclaimeth in a Pamphlet set out shortly after, saying: *Where are now the old Tyrants of the world, Nero, Decius, Diocletian, Maxentius, and the rest of the great Persecutors of the Christians? Where is Gensericke and Henricus with their Arrian Heretics?* alluding to the *State* here: we think both him, and divers others that have written to the same effect, very greatly to blame. Sure we are, that the general cause of Religion, for the which both we and they contend (as oft we have said) getteth no good but hurt by it: and contrary to the old say-

ing, (be he never so bad, yet let him have justice) though some hard courses have been taken by the *State* against us; yet hath it not by many degrees been so extreme, as the Jesuits and that crew have falsely written and reported of it.

But to return to Father *Parsons* in *Spaine*, and to proceed in the course of things which have happened since 1590. The said Father *Parsons* so managed the said Seminary erected in *Valledolyd*, as within three years, *viz.* 1591, twelve or thirteen Priests were sent hither from thence. Also he procured some other Seminaries to be erected in *Spaine*, and furnished them with such Students as he thought fit, which (for our parts) we greatly commend in him, if he took this pains, and employed his favour with the King to a good end; whereof we have some doubt, knowing the Jesuits' fetches: but the *State* here did utterly condemn him for it, finding that both he and some others were plotting and labouring by all the means they could for a new Invasion. Whereupon a Proclamation was set out 1591, as well for an inquiry or search for all such Seminary Priests, as either were, or should hereafter come from *Spaine*, as also from any other Seminaries beyond the seas upon suspicion, that they were sent hither for no other end but to prepare a way for the said invasion. Whereas we are verily persuaded in our consciences, and do know it for many, that the Priests themselves had no such intention, whatsoever the Jesuits had that sent them. Against the said Proclamation, three or four have whet their pens: but still, whilst they seek to disgrace and gall the *State*, they have ever thereby wounded and beaten us, being themselves in the mean time void of

all danger. One of them, Maister *Parsons* by name, (as we suppose) writing in his said Pamphlet of the new intended invasion, mentioned in the said Proclamation, telleth us, *That the King hath just cause to attempt again that enterprise.* And again he saith, *That the King is so interested (together with the Pope) to seek (as he termeth it) her Majesty's reformation, that he the said King is bound in justice to do it, and cannot without prejudice of his high estimation and greatness refuse at the soonest opportunity to attempt it.* Marry withal to comfort us, he writeth, *That the King intendeth no rigorous dealing with our Nation, in the prosecution of his invasion, when he cometh hither.* Which great favour of the King towards us, we are to ascribe to good Father *Parsons*, if we may believe his dutiful subject M. *Southwell* the Jesuit. For thus he telleth us: *If ever, saith he, the King should prevail in that designment, (of his new invasion) Father Parsons assisted with Cardinal Alanes's authority hath done that in our country's behalf, for which his most bitter enemies, and generally all her Majesty's subjects shall have cause to thank him for his serviceable endeavours: so far hath he inclined fury to clemency, and rage to compassion.* Surely we are greatly beholding to this good Father, that hath had so kind a remembrance of us. But we wish that he had rather employed himself as a religious man in the service of God, and his private meditations, than thus to have busied himself in setting forward and qualifying it, when he hath done so outrageous a designment: and do pray with all our hearts, that neither we nor this Kingdom do ever fall into the hands of the *Spaniards*, whose unspeakable

cruelties in other countries, a worthy Catholic Bishop hath notably described to all posterity. The same *M. Parsons* also, together with his fellow Jesuit *M. Creswell* (as men that pretend extraordinary love to their country) have written a large volume against the said Proclamation, wherein what malice and contempt can devise, that might provoke her Majesty to indignation against us, is there set out very skilfully, they themselves well knowing that no other fruit or benefit could come unto us by that discourse, except it were still to plague us.

Whilst the said invasion was thus talked of, and in preparation in *Spaine*, a shorter course was thought of, if it might have had success. Maister *Hesket* was set on by the Jesuits 1592, or thereabouts, with Father *Parsons*' consent or knowledge, to have stirred up the Earl of *Darby* to rebellion against her Highness.

Not long after good Father *Holt*, and others with him, persuaded an *Irishman* one *Patrick Collen* (as he himself confessed) to attempt the laying of his violent and villanous hands upon her Majesty. Shortly after, in the year 1593, that notable stratagem was plotted (the whole State knoweth by whom,) for Doctor *Lopez* the *Queen's* Physician to have poisoned her: for the which he was executed the year after. This wicked designment being thus prevented by God's providence, the said traitorous Jesuit, *Holt*, and others, did allure and animate one *York* and *Williams*, to have accomplished that with their bloody hands, that the other purposed to have done with his poison; we mean her Majesty's destruction. Hereunto we might add the late villanous attempt, 1599,

of *Edward Squire*, animated and drawn thereunto (as he confessed) by *Walpole* that pernicious Jesuit. But we must turn again to *Father Parsons*, whose turnings and doublings are such as would trouble a right good hound to trace him. For in the mean time, that the said traitors one after another, were plotting and studying, how best they might compass her Majesty's death, they cared not how, nor by what means, he the said *Father Parsons* so prevailed with the King, as he attempted twice in two sundry years, his new invasion, meaning to have proceeded therein, not with such great preparation as he did at the first, but only to have begun the same, by taking some port westward, toward which he came so far onward as *Silley* with his fleet. At both which times, God, who still hath fought for her Majesty and this Realm, did notably prevent him, by such winds and tempests as the most of his ships and men perished in the sea, as they were coming hitherward. Furthermore the said good Father, in the midst of all the said traitorous enterprises both at home and abroad (devised and set forward by him and his companions) was plodding amongst his papers, and playing the Herald, how, if all his said wicked designments failed, he might at the least, entitle the King of *Spaine*, and consequently the *Infanta* his daughter to the Crown and Kingdom of *England*. To which purpose he framed and afterwards published a book, wherewith he acquainted the students in those Seminaries in *Spaine*; and laboured nothing more, *than to have their subscriptions to the said Infanta's title, therein promising unto her their present allegiance, as unto their lawful Sovereign; and that when they should be sent*

into their country, they should persuade the Catholics there to do the like, without any further expectation of the Queen of England's death, as Maister Charles Paget affirmeth in his Book against Parsons.

We spake of the Seminaries in *Spaine* before, somewhat suspiciously ; and now you see the reason that moved us so to do. Besides, we do not doubt, but that in the perusing of this our discourse, you will be assaulted with many strange cogitations, concerning our full intent and meaning therein. Which although it cannot chuse, but that it doth already in part appear unto you ; yet now we come to a more clear and plain declaration of our purpose. You see into what hatred the wicked attempts of the Jesuits against her Majesty and the State, hath brought not only all Catholics in general, but more especially us that are secular priests, although we did ever dislike and blame them, nay, detest and hate them, no men more. For any of us to have been brought up in the Seminaries beyond the seas, hath been, and still is (as you know) a matter here very odious, and to us full of danger. But by Father *Parsons'* courses with the Seminaries in *Spaine*, and now that he is *Rector* of the *English* Seminary in *Rome*, and so taketh upon him by his favour there to direct and command all the rest : what will the State here think of the priests, that shall come from any of those seminaries hereafter, where they must be brought up, according to the Jesuitical humour, and sent hither with such directions as shall be thereunto agreeable. The said Book of Titles compiled by *Parsons*, is here very well known, almost to the whole realm ; and Maister *Charles Paget* hath not been silent as touch-

ing the *Infanta*, and the bringing up of students to be sent hither, as priests to promote her title. Sundry sharp courses have been taken already with us, and many laws are made against us. But now, what may we expect, but all the cruelty that ever was devised against any man, if the State should think both us, and all other Catholics, to be either addicted, or any way inclined to the advancement of any foreign title against her Majesty, or her lawful Successors.

And it cannot chuse, but that we should thereof be the rather suspected, because at this time it is well known, that the infection of Jesuitism doth bear great sway in *England* amongst us, whilst our Arch-priest (who taketh upon him to rule all) is himself over-ruled by *Garnet* the Jesuit, who as a most base vassal, is in every thing at the beck and command of father *Parsons*.

For the avoiding therefore of all the further mischiefs that may ensue, we first profess (as before we have often done) that we do utterly dislike and condemn in our consciences, all the said slanderous writings and pamphlets, which have been published to the slander of her Majesty and this Realm, protesting that the Jesuitical designments beyond the seas, together with certain rebellious and traitorous attempts of some Catholics at home, have been the causes of such calamities and troubles, as have happened unto us: great (we confess) in themselves, but far less (we think) than any Prince living in her Majesty's case, and so provoked would have inflicted upon us. Some of us have said many a time, when we have read and heard speeches of her Majesty's supposed cruelty. Why my Masters? what would you have her to do, being resolved as she is in matters of religion, except

she should willingly cast off the care, not only of her State and Kingdom, but of her life also and Princely estimation? Yea, there have been amongst us of our own calling, who have likewise said, *That they themselves, knowing what they do know, how under pretence of religion, the life of her Majesty, and the subversion of the Kingdom is aimed at : if they had been of her Highness's Council, they would have given their consent, for the making of very strait and rigorous Laws to the better suppressing and preventing of all such Jesuitical and wicked designments.* Secondly, we do all of us acknowledge, that by our learning (secluding all *Machiavellian Maxims*) Ecclesiastical persons by virtue of their calling are only to meddle with praying, preaching, and administering the Sacraments, and such other like spiritual functions, and not to study how to murder Princes, nor to licitate Kingdoms, nor to intrude themselves into matters of State, Successions, and Invasions, as Friar *George* did in *Pannonia*, to the utter ruin of that beautiful Realm. Thirdly, we profess ourselves, with all godly courage and boldness, to be as sound and true Catholic Priests, as any Jesuits, or men living in the world, and that we do not desire to draw breath any longer upon the earth, than that we shall so continue; but yet therewith we being born her Majesty's subjects, do plainly affirm and resolutely acknowledge it, without all Jesuitical equivocation, that if the Pope himself (as some of the Apostles did) do come into this land; or if he do send hither some *Fugatius* and *Damianus*, as *Eleutherus* did, or some *Augustine*, *Lawrence* or *Irestus*, as Saint *Gregory* did, we will to do them service, go unto them and lie down at their feet, and defend

IMPORTANT CONSIDERATIONS.

with them the Catholic faith by the sacred Scriptures, and authority of the Church, though it cost us our lives. But if he come or send hither an army under pretence to establish the said Catholic Religion, by force, and with the sword, we will ever be most ready, as native-born and true subjects to her Highness, with the hazard of our lives, and with all our might, to withstand and oppose ourselves against him, and to spend the best blood in our bodies in defence of the *Queen* and our Country. For we are thoroughly persuaded, that Priests of what order soever, ought not by force of Arms, to plant or water the Catholic faith, but in *spiritu lenitatis et mansuetudinis* to propagate and defend it. So it was planted in the primitive church, over all the world: *et crescit et fructificat sicut et in nobis est ex quo die recepimus*. The antient godly Christians, though they had sufficient forces, did not oppose themselves in arms against their Lords the Emperors, though of another Religion. But our purpose is not to dispute this point.

And now lastly, we commend unto you all (our very right dear and beloved Brethren) this our most humble Suit. First, that you will interpret the whole premises no otherwise than we ourselves have expounded our own meaning. Secondly, we entreat you to remember, how dear we have been unto you, and that we continue our unfeigned affection towards you still: assuring you, that howsoever you are changed, we do affect you still, with a true and jealous love in Christ Jesu.

Thirdly, we desire you by the mercies of God, to take heed of Novelties and Jesuitism: for it is nothing but treachery, dissimulation, ambition, and

a very vizard of most deep hypocrisy. When other Kingdoms begin to loathe them, why should you so far debase yourselves, as to admire them? Give us not occasion to say with the blessed Apostle: *you foolish Galatians who hath bewitched you?*

Fourthly, never give ear to any private Whispers, or Jesuitical persuasions, that shall tend to allure you from your duties and allegiance unto her Majesty, or your native Country. All arguments, that can be brought to corrupt you in either, assure yourselves, are false and unlearned sophistications. The Catholic Faith, for her stability and continuance hath no need of any treachery or rebellion. The promise made to *S. Peter*, is her sure ground, and is more dishonoured with Treasons, and wicked Policies of carnal Men, than any way furthered or advanced. The word of the spirit, and not the sword of the flesh, or any arm of man is that, which giveth life and beauty to the Catholic Church. We are fully persuaded in our consciences, and as men besides our learning, who have some experience, that if the Catholics had never sought by indirect means to have vexed her Majesty with their designments against her Crown: if the Pope and King of *Spaine* had never plotted with the Duke of *Norfolke*: if the Rebels in the North had never been heard of: if the Bull of *Pius Quintus* had never been known: if the said Rebellion had never been justified: if neither *Stukeley* nor the Pope had attempted any thing against *Ireland*: if *Gregory* the Thirteenth had not renewed the said Excommunication: if the Jesuits had never come into *England*: if the Pope and King of *Spaine* had not practised with the Duke of *Guise* for his at-

tempt against her Majesty : if *Parsons* and the rest of the Jesuits, with other our country-men beyond the seas, had never been agents in those traitorous and bloody designments of *Throckmorton, Parry, Col-len, York, Williams, Squire*, and such like : if they had not by their Treatises and Writings endeavoured to defame their Sovereign, and their own country, labouring to have many of their books to be translated into divers languages, thereby to shew more their own disloyalty : if Cardinal *Alane* and *Parsons* had not published the renovation of the said Bull by *Xistus Quintus* : if thereunto they had not added their scurrilous and unmanly admonition, or rather most profane libel against her Majesty : if they had not sought by false persuasions, and unghostly arguments, to have allured the hearts of all Catholics from their allegiance : if the Pope had never been urged by them to have thrust the King of *Spaine* into that barbarous action against the realm : if they themselves with all the rest of that generation, had not laboured greatly with the said King for the conquest and invasion of this land by the *Spaniards*, who are known to be the cruelest tyrants that live upon the earth : if in all their whole proceedings, they had not from time to time depraved, irritated, and provoked both her Majesty and the State, with these and many other such like their most ungodly and unchristian practices : but on the contrary, if the Popes from time to time had sought her Majesty, by kind offices and gentle persuasions, never ceasing the prosecution of those and such like courses of humanity and gentleness : if the Catholics and Priests beyond the seas had laboured continually the furtherance

of those most Priest-like and divine allurements, and had framed their own proceedings in all their works and writings accordingly: if we at home all of us, both Priests and People had possessed our souls in meekness and humility, honoured her Majesty, borne with the infirmities of the *State*, suffered all things, and dealt as true Catholic Priests: if all of us (we say) had thus done; most assuredly the *State* would have loved us, or at least borne with us: where there is one Catholic, there would have been ten: there had been no speeches amongst us of Racks and Tortures, nor any cause to have used them; for none were ever vexed that way simply, for that he was either Priest or Catholic, but because they were suspected to have had their hands in some of the said most traitorous designments: none of her Majesty's enemies durst so readily have attempted her *State* and *Kingdom*: we had been in better friendship with those that seek now most to oppose themselves against us, and to all men (as we are persuaded) *bonus odor Christi, odor vitæ ad vitam*: whereas by following the said new violent Spirits, *quasi turbæ impellentes parietem*, we are become *odor mortis ad mortem, non solum iis qui pereunt, sed etiam iis qui salvi fiunt*. And therefore let us all turn over the leaf and take another course, than hitherto we have done.

To conclude, we do also further entreat and beseech you, to consider with your selves, the state of the Seminaries beyond the seas, as now they stand at the disposition of the Jesuits, and join together with us, that the said Jesuits may be removed from the government and direction of them. It is too well known,

how hotly they are addicted to the pursuing of a *Spanish* Monarchy: for the advancement whereof, (because it tendeth to their own glory, being altogether Hispaniated and transported into those humours, the better to resemble and imitate their Founder and Father *Ignatius Loiola* a Spaniard) they will certainly never cease to put in practice all the mischief, they can either devise themselves, or learn amongst their company: which is, as they consort themselves, the very School of Machiavellism. In the which our joint suit, if we cannot prevail, it remaineth then, that you would be pleased to be entreated by us, not to send or suffer your children or friends to go beyond the seas unto them, that so they may be driven, if needs they will train up youths to make them Traitors, to gather them up in other countries, whereby they shall not be able so much to infect or endanger us. Besides, we are fully persuaded, that by this course, although at the first we be not heard, by reason of the might that the Jesuitical faction are grown unto: yet his Holiness, when he shall perceive it, and in the depth of his singular wisdom consider, what inconvenience may come thereof, will easily be drawn to hearken unto us. Or howsoever (as our Saviour Christ saith in another case) *potens est Deus de lapidibus istis suscitare filios Abrahæ*: though you never send your sons or friends beyond the seas, to the ruining both of your selves, and of your Country, if the Jesuits shall still have the direction of them: so say we that the Church lived before they were born, and needeth not for the advancement of her glory, any of their traitorous practices: but is able of her self by the assistance of God,

to raise up Priests out of our own Universities, and from among the Ministers themselves, remain they as yet never so stiff or hard against us. And thus commending both you and our cause to God, and our selves to your good favours, and charitable prayers, we take our leaves, and end this tedious discourse, more profitable and pleasing to God (we trust) than acceptable or grateful to many, which we can be but sorry for.

Your true Friends the Secular Priests.

*Whatsoever is written or contained in these Books,
we submit all to the censure and judgment of our
holy Mother the Catholic Church.*

FINIS.

NOTES.

PAGE 39.—“It cannot be denied, that for the first ten years of her Majesty’s reign,” &c.—This lenity of the Queen and the government, reluctantly acknowledged by Parsons himself, is confirmed by a passage in that curious and able, but calumnious work, *Leycester’s Commonwealth*, assigned to the same author, whose strong assumption, for a purpose, of the character of a Protestant is no contradiction to the supposition, where a Lady of the Court is introduced, affirming—“I do well remember the first dozen years of her Highness’s reign, how happy, pleasant, and quiet they were, with all manner of comfort and consolation. There was no mention then of factions in religion, neither was any man much noted or rejected for that cause—no suspicion of treason, no talk of bloodshed, no complaint of troubles, miseries, or vexations,” &c. pp. 162, and following, edit. 1641. The institution of a seminary of rebellion at Douay in 1569, followed by another at Rome, ten years after, which together sent three hundred priests into the English harvest, (as RISHTON, in his continuation of SANDERS, *de Schismate Anglicano*, fol. 178, 9, relates)—with the deposing and excommunicating bull of Pius V. in the first mentioned or next year, (dated by Sanders, Feb. 27, 1569-70, by CATENA, in his Italian translation of it, in his *Life of Pius V.* Feb. 25, and 5 Kal. Maii, 1570, in the *Bullarium Magnum*) would naturally make some difference in the views and conduct of the English government.

Page. 47—“Gregory the XIIIth. reneweth the same bull.” The same writer, in another work, his *Decacordon* p. 327, afterwards observed of this same bull, that it “was called in again, and all Catholics throughout England, left as free to obey her Majesty in all things due to her princely regality as they were before.” From BURLEIGH’s *Execution of Justice*, however, we learn, that

this was but one half the truth, and that by particular Faculties obtained from the pontiff, the bull was to continue in full force respecting Elizabeth, but that *his own* subjects were released from the obligation and penalty---rebus sic stantibus---while without power to execute what was required of them. Of the uniform elasticity and flexibility of the policy of the Church of Rome in this respect, the admirable *History of that Policy* as it regards *Ireland*, by the late lamented Dr. PHELAN, furnishes repeated, ample, and very curious instances. It is exhibited in almost every transaction strictly papal. A Review of that work in the PROTESTANT JOURNAL for 1831, pp. 226, &c. has selected that point for distinct and detailed exhibition.

Page 52.---“For amongst other questions,” &c.—The statement here given accurately coincides with what is found in the *Execution of Justice*. But there is another work, with which they both coincide, and which is of so much importance, and at the same time rarity, (never having to my knowledge been reprinted) as to justify a particular and extensive reference. Large extracts indeed, are made from it, both in FOULIS’S *History of Romish Treasons*, &c. pp. 61-66, and in the *Historical Account of the Jesuits, for the first twenty-five years of Elizabeth*, pp. 22-27. The title is---*A particular declaration or testimony, of the undutifull and traitorous affection borne against her Maiestie, by Edmond Campion Jesuite, and other condemned Priestes, witnessed by their owne confessions: in reproofe of those slaunderous bookes and libels delivered out to the contrary, by such as are maliciously affected towards her Maiestie and the state. Published by authoritie.* Imprinted at London, by Christopher Barker, Printer to the Queenes most excellent Maiestie. An. Do. 1582. It is in 4to., and consists of fifteen leaves. The verso of the title page has the Royal Arms, and the text, 1 Peter, 2, 13. The next leaf begins with an address “to all her Maiesties good and faithful subjects,” which declares, “how justly they,” the traitors, “were condemned for treason, and not for points of religion,” and “were not put to death for points that concerned matters of conscience, but for treason,” proved by the clemency, extended to three, Edward Rishton* one, who professed allegiance. From

* This ungrateful and malignant traitor has strongly con-

fol. 4 to 7 recto, the reader is presented with certain seditious extracts from SANDERS, *de visibili Monarchia*, and BRISTOWE's *Booke of Motives*. *Campion* declines, and evades any answer on the subject, as attested by four witnesses named: *Alexander Briant* acknowledges the Queen as sovereign *de facto*, but will not assert that she is so lawfully, or whether the Pope has authority to withdraw from obedience to her Majesty: *Ralphe Sherwin* will answer nothing. At fol. 9, occur six questions, proposed to the Jesuits, and Seminary Priests in the Tower, May 23, 1582. The last is the most trying one—"If the Pope doe by his bull or sentence pronounce her Maiestie to be deprived, and no lawful Queene, and her subjects to be discharged of their allegiance and obedience unto her; and after, the Pope, or any other by his appointment and authoritie, doe invade this Realme, which part would you take, or which part ought a good subject of England to take?" *Luke Kirby*, to this says, "when the case shall happen, he must then take counsel what were best for him to do."—*Thomas Cottom* "believes as the Catholic church"—so *Lawrence Richardson*—*Thomas Forde*, "that when the case shall happen he will make answer, and not before."—*John Shert* answers, that he "swerveth in no point from the Catholic faith," and refuses any other answer.—*Robert Johnson* declares, that in a "temporal matter he would take part with her Majesty: but if it were for any matter of his faith, he thinketh he were then bound to take part with the Pope."—*John Hart* says, "that when such a case shall happen, he will then advise what becometh him to do, for presently he is not resolved:" he "refused to subscribe."—*William Filbee*, "when this case happeneth, then he saith he will answer; and if he had been in Ireland, when Doctor Sanders was there, he would have done as a priest should have done, that is, to pray that the right may have place."—*James Bos-*

firmed the important fact here asserted by his perverse and calumnious interpretation of it. In his addition to SANDERS's libel *de Schismate Angl*; he writes—*Et hanc in omnes Ordines crudelitatem non exercere propter religionem, (sicut certe putamus putantque etiam prudentes omnes qui jam a multis annis adverterunt, iis qui rerum potiuntur in Anglia, de fide, utcumque id prætendant nullam curam haberi, sed de statu suo solum esse sollicitos,)* &c. Fol. 196, edit. Colon. 1585.

grave says, "that whatever the Pope should do, he would in this case, take part with her Majesty, against the Pope, what cause soever he would pretend, and this he taketh to be the duty of every good subject. And this to be his opinion in all the points above recited, he will be ready to affirm upon his oath."—*Henry Orton* says, "that in the case here supposed, he would take part with her Majesty against the Pope, or any other invading the Realm by his authority." All the answers are attested by the four same witnesses, John Popham, Thomas Egerton, Da. Lewes, John Hammond. The last leaf has on the recto, "Imprinted at London by Christopher Barker, Printer to the Queenes most excellent Maiestie."

Page 55.---"The treachery also of Sir William Stanley, &c."---However much it has been the habit with some of late years, at least, and for an obvious purpose, to extol the loyalty of military men of the Roman communion, (who certainly are not always insensible to their temporal interest,) and to resent the slightest imputation upon it, the instance of the treason of *Sir William Stanley* will remain upon record as a standing evidence either of the futility of their intelligence or of the corruption of their morality---as they are sincere or insincere. The ungrateful and dishonest, as well as, traitorous, surrender of Deventer to a power of his own religious communion is a fact past dispute, and attested distinctly, and in detail by a historian of the papal faith and with no lack of zeal in the cause---FAMIANUS STRADA, in his history *De Bello Belgico*, Tom. ii. pp.348, 9 edit. Romæ 1640. There is a very able and convincing, work published the year after the transaction, 1588, "*A Briefe Discoverie of Doctor Allen's seditious drifts, contrived in a pamphlet written by him, concerning the yeelding up of the towne of Deventer (in Overrissel) unto the king of Spaine, by Sir William Stanley.*" This pamphlet of Dr. Allen seems to have been procured by Sir William, *after the act* in order to its justification; which is effected by the familiar sophistry of Rome. The Jesuitic apologist contrived to make the particular object subservient to the general and more promising one of fomenting a spirit of disloyalty and rebellion in the English nation at large. In another work of considerable interest, and apparent authority, "The Estate of English Fugitives under the king of Spaine and his minis-

ters," &c. [By THOMAS SCARLETT,] 1595, the act and fate of the traitor in question, are stigmatized and detailed at considerable length. In fact, it is idle to deny, that every Roman Catholic, who is a sincere one, must, in every case of the probable success, of his church or cause, feel himself under a conscientious necessity to postpone the interests of his country, and become a traitor to it; and to question, much more to deny, the fact is, to exalt his loyalty at the expence of his integrity. That there may be no lack of evidence upon a fact of some importance and instruction, I add from Mr. THORPE's *Catalogue of MSS. for the year 1831*, "No. 11,738. ELIZABETH (QUEEN) very long Autograph Letter from Thomas Wilkes, to Queen Elizabeth, *with the Seal, in the finest preservation*, 1 l. 1 s.

Dated from the Haghe, 16th Feb. 1586.

This is a very interesting letter, shewing the extreme necessity and disorder of the English army in Holland. 'I have written at severall different tymes to divers of your Majestie's privie councill, the state of your Hyghnes forces here, and to what weaknes and confusion they are reduced for lacke of paye and discipline.---The Captaines (two only excepted) are all in England, and thereby most of the companies evell ledd and governed, comitting daily uppon the villages and people extreame spoiles, insolencies, and mischief, not remediable without paye; which together with the example of the late treasons of Stanley'—this will justify our author's orthography—'and Yeorke, hathe drawn our nation into the hatred of this people verie depelie,' &c.

The main consideration which aggravates the baseness of this unworthy man's treason, is, that with his views of duty, if they were not perfectly feigned, he accepted the appointment, and thus enabled himself to do what he did, entrap and betray his Sovereign, who trusted him as a loyal and honest man. Even if his views of duty came to him subsequently to the acceptance of his trust, as he vainly endeavoured to make it appear, any conscience but such as is poisoned by pontifical casuistry, would have dictated the resignation of his commission. But no: this would have been to have lost the price of treachery—an oversight of which Rome and her children are seldom guilty.

Page 57.—"Yet the said Father Parsons (for so we will ever charge him, though another man by his crafty

persuasion took upon him to be the author of that book) did labour, &c.”—Watson in his *Quodlibets*, p. 240, ascribes this book to Card. Allen compiled at the instigation of Parsons. The first part was entitled, *A declaration of the sentences, &c.*; the second, *An admonition to the nobilitie and people of England, &c.* Parsons, when the invasion failed, procured that nearly the whole impression should be burnt, some copies however, escaped. Dodd, and others, strive to whitewash the Cardinal, but with the usual success; although the fire of his rebellious spirit somewhat abated in his later years---from disappointment rather than good will.

Page 61. “Insomuch as 55 (to our remembrance) that by the laws (we acknowledge) might likewise have been put to death, were in one year, viz. 1585 (what time great mischiefs were in hand) spared from that extremity, and only banished. Which fact,” &c.—With singular and ingenious ingratitude. Rishton, in the work already referred to, foll. 197, et seqq. (and mind, in the very year, 1585,) perverts this lenity into an act of greater severity than death itself. As far simply as the detection of his and his companions’ sincerity is concerned, it would almost have been satisfactory that they should have been put to the trial. Of this banishment the historian writes—*debebat omnibus tormentis ac mortibus intolerabilius censerī, et ipsis denique Catholicis populis, pastoribus suis hoc modo orbatis, longe tristissimum esse oportuit.* For further decisive, and it should appear sincere acknowledgments of clemency by Romanists themselves, I refer to *Certificates* by twenty-one individuals, in 1584, and of thirty-two more in 1585, the *Protestation of Thirteen Secular Priests*, the *Relation of the Faction at Wisbich*, and the admissions of WAR-MINGTON, BARCLAY, WIDDRINGTON, and PETER WALSH, with others, adduced in the *Brief Historical Account of the Jesuits, for the first twenty-five years of Elizabeth’s reign*, pp. 29, to the end. DODD, in his *History*, vol. 11, pp. 292, 3, has given the Protestation in 1602 at length.

Page 62. “Yet hath it” (the course of the state) “not by many degrees been so extreme, as the Jesuits and that crew have falsely written and reported of it.” In the FALSEHOOD here charged, the author need not have travelled to the Jesuits, and laid the whole burthen upon their shoulders. Jesuitism is but the es-

sence, or quintessence of Popery. But of the predisposition of the system to falsehood and defamation, and particularly against those who desert its ranks, a memorable testimony is given by one of that communion, the candid and honest Franciscan and Professor of Divinity, PETER WALSH, who admitting, or rather asserting, the fact, simply inquires into the cause—"what is it," he writes in the second of his *Four Letters*, "hurries on our Catholic writers *generally* to such exorbitant passions, and barbarous language (besides *many downright lies and mere calumnies often*) against all those that leave our church." He refers particularly to the case of the vituperated and most estimable convert from Popery, Dr. ANDREW SALL. If any thing could warn the infatuated, the professors of the papal faith might learn the impolicy of such conduct still further from the declaration of another respectable convert from their Church, J. B. RENOULT, who, in his *letters to Bossuet*, intended as a *History of the Variations of the Gallican church*, declares, that nothing induced him so strongly to renounce the Papal communion, as the bad faith and impudent falsifications of its members. Je vous avoüerai entre nous, que rien ne m'a si bien persuadé de la fausseté de vôtre religion, que la mauvaise foi de tous vos controvertistes, et leur impudence à nier les faits les plus notoires, ou à les déguiser, &c. p. 149. This is an able and conclusive refutation of the Jesuitic and dishonest work of the Bishop of Meaux, as far as his *national church* is concerned. JAMES BASNAGE, and now, in our own times the acute and laborious SAMUEL EDGAR, in his *Variations of Popery*, have set the general subject at rest for good. We still want a re-publication of Bp. HALL's *Peace of Rome*, with its three hundred differences on important points of faith in the Popish church, from Bellarmin, and its threescore differences upon one, from Navarre. Amidst the inexhaustible stores of falsehood, which have Rome for their parent, may be selected, as applying to the present subject, i, *Ecclesiæ Anglicanæ Trophæa*, with plates, printed at Rome, 1584, with an addition in the same, particularly relating to the times of Elizabeth—a tissue of fictions manufactured without danger of confutation or impediment in the Pontifical city—ii, *Theatrum Crudelitatum Hæreticorum Nostri Temporis*, [by VERSTEGAN] Ant. 1592, full of pictorial embellishments and descriptions, equally veraci-

ous, and equally secure—iii, a work of rather more bulk and less ornament, but with equal quantity of truth, JOHN BRIDGEWATER'S (AQUEPONTANUS) *Concertatio Ecclesie Cath. in Anglia adversus Calvinopapistas et Puritanos sub Elizabetha, &c. Augustæ Trev.* 1594. The work consists of Three Parts, and constitutes the *Papal Book of Martyrs*, (who would never have been Martyrs if they had not been traitors,) in this country, and particularly in the time of Queen Elizabeth. The most valuable part of the work is that which has most truth in it—the *Answer of Cardinal ALLEN* to the *Execution of Justice*, in which he openly asserts the authority of the Pope above that of temporal sovereigns; vindicates the Lateran canons; and threatens the queen and her adherents with ruin, unless they return to the Apostolic see, or tolerate the subjects of it. At that time the spiritual faction had good hopes and strong friends: their policy therefore, could afford to speak out. Now, *tempora mutantur, et nos*, they may say, &c. I am induced to add, in some detail, a cotemporary instance of *Italica Fides*, in which the credit of Mr. HUSENBETH is fatally concerned. An achievement of his in his Defence against the Rev. BLANCO WHITE, is thus proclaimed in the "Catholic Magazine," for 1831, p. 185. "We are happy to announce," &c. "On turning over its pages our eye was arrested by a pleasing fact conveyed in a note," &c. "This fact we transcribe in the author's own words: 'While this edition was at press, the author had the satisfaction to learn from undoubted authority, that a young English lady had, a few weeks before, embraced the Catholic faith, at Rome, after having been tutored, when in England, by Mr. Blanco White himself, to abhor every thing connected with Catholicity. It is a singular fact, that this lady was placed in a convent at Rome, merely for education, and entered it with every prejudice imbibed from Mr. White's false statements respecting religious communities, and, that the detection of his falsehoods became the first step to her happy conversion. Though the author forbears to mention them here, he is in possession of names, family, places, and all circumstances connected with the above event, glorious to religion, and confounding to its calumniators.'" The Editors of the Magazine are so pleased with their fact, that they repeat it at length in their next number at p. 226; and at p. 251 it is re-stated by their

correspondent at Rome, in a new form. Mr. Blanco White upon this addressed a letter to the Editor of the PROTESTANT JOURNAL for 1831, which appears at pp. 236, 7.

SIR,

It has been stated in No. 4, of the Catholic Magazine, on the authority of Mr. Husenbeth, 'that a young English lady had a few weeks before, embraced the Catholic faith at Rome, after having been tutored, when in England, by Mr. Blanco White himself, to abhor every thing connected with Catholicity.* It is added, that this young lady, having entered 'a convent, merely for education,' 'with every prejudice imbibed from Mr. White's false statements respecting religious communities—her detection of his falsehoods became the first step to her happy conversion.' In answer to this, and for the sake of those to whose religious interests a doubt of my veracity may be injurious, I am bound to observe that it is absurd to suppose that the acquaintance with *one* convent, for a *short* time, and *that* employed by the nuns and their priests in exertions towards the conversion of a lady only *sixteen* years old, could invalidate the experience, much less impeach the veracity of a man in my circumstances. Whatever the impressions of the young lady in regard to religious communities might be, it is preposterous to consider them as *detections* of *falsehoods*, in statements, which relate not to that particular convent, (especially as it must have been artfully presented to one who was to be won over to popery) but to religious orders in general. But as a more direct answer, I beg leave to state the following facts:—

1. That the young lady alluded to was never tutored by me upon any subject whatever, before she left this country for Italy. 'She,' (to use her own words in a letter to me,) 'believes once or twice ACCIDENTALLY the subject (Convents or Popery, I cannot say which) 'was mentioned before she left England.'

* "At page 251, of the same number of the Roman Catholic Magazine, it is asserted on the authority of a letter from Rome, that the young lady had been 'brought up entirely by Blanco White.' I never knew the young lady in question till she was thirteen; I saw her then a few times, and only when I happened to dine with her family. I returned to Oxford, and she remained in London; she soon after went to Italy."

2. That on her return to this country, we met by an unforeseen combination of circumstances.

3. That, on this occasion, I carefully abstained to mention the subject of popery, until she requested me to answer the arguments which had produced her change.

4. That up to the time of these conferences, she had not read my works.

5. That she had been made to promise never to read or hear any thing against the doctrines peculiar to Rome.

6. That by means of her relatives, and under my direction, she was now provided with a copious collection of controversial works, both Protestant and Catholic; and that among the latter, *I included Mr. HUSENBETH'S answer to me, and strongly recommended to her, an attentive perusal of it in conjunction with the POOR MAN'S PRESERVATIVE.*

Lastly, that having sent a copy of the 'Catholic Magazine, No. 4,' to the lady herself, I have received a letter, in which she denies Mr. Husenbeth's statement concerning myself, and has the goodness to assure me, that she feels *'the greatest esteem, respect, and gratitude towards ME.'*

I am, Sir,

Your obedient Servant,

J. BLANCO WHITE.

Oxford, May 13, 1831.

P. S. In consequence of a letter dated May 17, from the lady to whom the preceding relates, I must add a few words to what I have said. The following lines are from the pen of the lady herself, 'When you answer the article, (and I am very glad you are going to do so,) I wish you will say that you are authorized, and requested by me to state, that almost the whole of the article is a calumny, THOROUGHLY so, in all that regards YOURSELF.' "

To this the answer of the "Catholic Magazine," on the cover of its No. for July is—

"In a silly and abusive publication, Mr. White has given a species of contradiction to our account of a conversion of a young inmate of a convent. The conversion itself, the foundation of all the other particulars, he does not deny: in regard to those particulars themselves, we are making further inquiries. Mr. White is

unfortunately too well known to be trusted implicitly."

On the cover of the next number occurs this, among the answers to *Correspondents*—

"Mr. Husenbeth's reply to Mr. White's contradiction is most satisfactory. But he will learn with more regret than surprise, that it is not *prudent* to revert to the subject."

Who does not now exactly see, how this disgraceful matter stands; and that we have as palpable a *reum confitentem*, as if he had in express terms acknowledged his guilt? I am ready to admit it perfectly possible, that an unprincipled man may profess himself a Protestant, and utter what he knows to be unfounded calumny against another. But I am sure, no Protestant, if he deserved the name, would do so; or, if he shewed his unworthiness, by committing the offence, and when it was proved, did not acknowledge it, and make the best reparation in his power, would not be reprobated and disowned by the whole body to which he claimed to belong. But genuine popery extinguishes, not only real religion, but even morality. Mr. Husenbeth sometimes indulges "the healthy exercise of a laugh:" I apprehend that in such instances as these, (and unfortunately others exist,) weeping would be an exercise more for the health of his soul. Many intimations to this effect, of which he might make important use, have been afforded him; and even recently, in the *PROTESTANT JOURNAL* for 1831, pp. 467, &c. by his old friend and monitor, Mr. FABER, of whom he, and his knight, the valourous Bishop of STRASBOURG, could hardly speak in more appropriate language, than that put into the mouth of one of the characters in the *Coriolanus* of Shakespear—

"What an arm he has! He turned me about with his finger and his thumb, as one would set up a top."

The translation of the *Catechism of the Council of Trent* by the Rev. JEREMIAH DONOVAN, *Professor*—he goes no further in his title, lest the reader, finding it to be of *Rhetoric*, should expect more *Rhetoric* than *Truth*—is a specimen of most consummate knavery; as will palpably appear to any careful comparer of it with the original, or with the comparatively honest English translation, edited in *Ireland* in 1816, (and probably suppressed,) the variations of which, with the translation of the Rev. Rhetorician of Maynooth, in 1829, are exhibited in a

table of the two, in two parallel columns in the highly valuable and authentic *Text Book of Popery, comprising a brief History of the Council of Trent, &c.* By J. M. CRAMP, 1831. See page, 368 to 371. This work, as all such works should now do, has gone to the literal foundation—the Canons and Decrees of the *Council* in the original; the two original historians, half Protestant and Papal; and especially the invaluable Collection of LE PLAT, which sadly wants an Index.

In the common affairs of life, perfectly separate from religion, I am ready to believe and acknowledge that Roman Catholics possess the average proportion of integrity; but I am compelled to say, that progressive acquaintance with their character and conduct deeply and proportionally convinces me, that as soon as they enter the sphere of their demoralizing and almost omnipresent faith, and as long as they continue in it, *that* integrity utterly forsakes them, and leaves them destitute of any claim to confidence whatever on their personal veracity. And on no subject are they less entitled to belief personally, than in their accounts of conversions, either from us to them, or from them to us. Effect is their entire aim; and it is expressing oneself mildly to say, that they are perfectly indifferent to truth. There are indeed exceptions—I wish there were more—and it is the advice of a friend, that they should separate themselves from the incorrigible part of their body, and no longer oblige themselves to take their share in the imputation under which their brethren so justly lie.

I am sorry to observe that the fair fame of the Rev. Mr. KIRK of Lichfield is not free from soil in this respect. In the first edition of the "*Faith of Catholics*" by Mr. BERINGTON and himself, as joint editors, the celebrated passage in Theodoret, which Mr. FOVE has triumphantly proved is incapable, grammatically, or consistently with the general argument, of any other than the Protestant translation, stands thus, at p. 240--- "After the consecration, the mystical symbols lose not their proper nature: they remain in their former substance, figure and appearance (or rather, in the shape and form of the former substance) to be seen," &c. In the second edition in 1830, by Mr. Kirk alone, p. 254, the first and true translation is *silently withdrawn*, and the second only retained. But, with an infatuated, and self-convicting oversight, Mr. Kirk has forgotten

to expunge the note, which is as follows—*μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ ἔιδους.*—The word *προτέρας*, i. e. *former*, seems to imply the second translation.” *Second!* why, there is only *one* given in Mr. Kirk’s text above!—and *that*, the palpably false one; for the simple and single purpose of averting a blow fatal to the existence of Transubstantiation, as a doctrine of the orthodox church in the fifth century. Those who commit falsifications of any kind ought to have their attention well awake. But it is not by such *improvements*, that, in the nineteenth century, Roman Catholics can expect to restore their wofully damaged credit.

I will, however, do Mr. Kirk an act of justice. His name stands at the head of the five Editors of the Roman “Catholic Magazine.” I believe that he not only disapproves, but is absolutely, and heartily ashamed of the general spirit and execution of that trifling and rancorous periodical; and to his credit, I am as fully satisfied that, between himself and the acting partner in the firm, no union, Catholic or other, subsists. The *all-absorbing subject* of that publication appears to be the established church—not its doctrine or government, or administration—but (which discovers whither their supreme affections tend) its wealth, its revenues, its *tithe* in particular. From *doctrine* indeed, it carefully keeps aloof—both its own, and that of its opponent. Its conductors and contributors appear to think, or act as if they did, that the main and peculiar doctrines of their own, the Roman church—all the last twelve articles of Pius IV’s creed and oath, Transubstantiation, Indulgences, the Worship of Saints and Angels, especially of the Virgin Mary, Tradition (the Roman) as equal with Scripture, &c. &c. are completely demonstrated, and the peculiar ones of the Protestant church completely demolished, by rabid invectives, and sophistries, of the hollowness of which themselves must be conscious, against the legal endowments of the latter. They chuse not to recollect, that the essence of the Protestant church and its endowments are perfectly distinct and separable things; and that such is the belief of all its sound members. One is ashamed to be under the necessity of repeating with respect to tithes, that real property, to which alone they attach, is uniformly bought, and sold, and let, with a precise calculation of the difference, as subject, or not,

to tithe. For myself, I am personally quite disinterested on the subject, never having had anything to do with tithe but to pay it.

But are the gentlemen concerned, so really short of memory as to forget, when *their* church was *that* odious thing, the established one, and when, in addition to tithes, contributions many times multiplied in amount, were exacted by their ancestors—not for instructing the people in the pure doctrines of salvation, the pardon issuing from the blood of Jesus alone, the sanctification infused by the Holy Spirit alone—not for the celebration of simply spiritual and Christian rites and services—but *for what?* for corrupted and contaminated doctrines of Christian faith in every material article; for idolatrous liturgies and rituals; for blasphemous absolutions, indulgences, jubilees; for purgatorial deliverances during life, in behalf of others, and masses purchased by legacies after death for the individual's self; and for other items of superstition and impiety without number. Must we remind them of Peterpence; admissions to benefices; dispensations; appeals; contributions to the Holy Land; crusades; &c. &c.? Will they provoke Protestants to hold up in their faces the mirror which reflects the insatiable cupidity and rapacity of their church, fattening upon the souls, bodies and properties of man, woman, and child, in the unhappy country under its dominion; fixing its ruthless claws in the patient prey, and, with an appetite which grew by what it fed on, drawing the very heart's blood through the aperture made by its aculeated tongue, and fanning with its dingy leathern wings its stupified victim, in order to produce encreased slumber, while extracting, and imbibing in delicious torrents the vital fluid—till at last, the patience of the sufferer being exhausted, his senses in a degree recovered, and his indignation roused, he dashed the foul Vampyre from his person, and with a desperate justice effected his own deliverance.*

No, no! We assure ourselves this retrospect is not out of sight with our Roman brethren, we know full well they cherish the remembrance of it with many a

* It is enough just generally to refer, for authority, to the sound Papal Historian, MATTHEW PARIS, and to the *Intolerable Charge of Popery to this Nation*, by THOMAS STAVELEY, an able antiquary, and a man of integrity.

sigh, both of regret and hope: and we are convinced, that the whole argument and life, the body and soul, of their present philippics against the property of the established church, and against the established church for that property, is the aching recollection of having once enjoyed tenfold, and since lost it, and the hope both of depriving the present possessors of it, and of appropriating it, under the notion of a restoration, to themselves. And both the existence and operation of these causes or motives we do not at all the less believe for the intensity of asseveration with which they are disavowed.

Page 68.---“Irestus”---corrected in the Reprints to *Justus*, which is plainly the right reading. See *BEDÆ Hist. Ecc.* l. 1, c. 29. The reader is aware, that, as a specimen, and proof of the fidelity of the present edition, the readings of the proper names, and titles, however corrupt, are accurately preserved, as in that of *Adelantado*, &c.: but there can be no difficulty. The jargon of *Grnecoate*, p. 12, is undoubtedly rightly corrected in the Reprints into *Greencote*, which, in Dodd’s account of Parsons, was the name familiarly given to *Leycester’s Commonwealth* as a book of Parsons, from the colour of the binding or cover in which one edition of it came over into this country.

ERRATA.

Page vi, l. 17, dele second comma.

ix, l. 15 from bottom, *for servitude read servitude.*

xiv, l. 18 from bottom *for IV read W.*

xvii, l. 8 from bottom dele “

5, l. 6 from bottom, *for Platformas read Platforms.*

47, l. 5 *for renewed read reneweth.*

77, l. 18, *after take? add ”*

78, l. 15,
79, l. 18 from bottom } *for Stanley read Standley.*

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